Fiqhul 'Ibaadaat

Understanding Worship
(Section One)

The Creed

By
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(*rahimahullah*)

Rendered into English

By

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[With Related Appendix]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[I begin (to write) seeking the help of the Name of Allaah,[1] *Ar-Rahmaan*,[2] *Ar-Raheem*[3]][4]

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[1] Allaah is the *'Alam* (identifying name or title) of the Majestic, Sole, and True God. This noun, which is the Name of Allaah, applies to none other than Him. He, Most Majestic and High, has other Names all of which follow on from His Name, Allaah. The meaning of the Name, "Allaah", is the *ma'looh* (that which is worshipped out of love, magnification, deification, and longing). [See Shaykh Muhammad ibn 'Uthaymeen's *Sharhul 'Aqeedah al-Waasitiyyah* (Dammaam, KSA: Daar ibnul Jawzi, 2nd. ed. 1415/1994], p. 38, and *Sharh Lum'at al-'Itiqaad* (Ismaa'eeliyyah, Egypt: Maktabatul-Imaam al-Bukhaari (checked by Ashraf Maqsood), 1412/1992)], p.29.

[2] *Ar-Rahmaan* (The One Who is Most Merciful): This is one of Allaah's particular Names and which denotes the attribute of very great and extensive mercy, which exists with Him. [See ibnul Qayyim's *Badaai' Al-Fawaa'id* (Beirut, Lebanon: Daarul Khayr, 1st. ed. 1414/1994)], vol.1, pp.23-24, and ibn 'Uthaymeen's *Sharhul 'Aqeedah al-Waasitiyyah*, ibid.

[3] *Ar-Raheem* (The One Who Bestows Mercy): This Name denotes that the Attribute is related to the *marhoom* (i.e. the one whom Allaah chooses to receive His *Rahmah* (Mercy). So, the difference between *Ar-Rahmaan* and *Ar-Raheem* is that in the case of the former, *Ar-Rahmah* is His Attribute, and in the latter, *Ar-Rahmah* is His Act, meaning that He is the One Who bestows *Ar-Rahmah* upon others. So, when both Names come together [i.e. *Ar-Rahmaan, Ar-Raheem*], then the meaning in this context is that Allaah's Mercy is very great and extensive, and that His Mercy reaches His creation. This is what is meant by those who say that *Ar-Rahmaan* is the One Whose Mercy encompasses everything (general Mercy), and *Ar-Raheem* is the One who has Mercy upon the believers (special Mercy). Since Allaah's Mercy upon the *Kuffaar* is a special one in this life only, then it is as if they have no mercy upon them, because in the Hereafter when they will ask Allaah to save them from Hell and admit

being wrong, Allaah will deal with them with His Justice, not His Mercy, Saying:

قال تعالى: قَالَ اخسئواْ فيها ولا تُكَلِّمُون [المؤمنون: ١٠٨].

Remain you in it [Hell] **with ignominy**! **And speak not to Me**!
[Qur'aan, *soorat Al-Mu'minoon* (23): 108)].

The Name, *Ar-Raheem,* is applied to Allaah and may be applied to others. Allaah has described His Messenger Muhammad as *Raheem* (*Soorat At-Tawbah*, 9:128). Ibn Katheer (رحمه الله) said: "Some of the Names of Allaah are restricted to Him only, like the Names: Allaah, *Ar-Rahmaan*, *Al-Khaaliq*, *Ar-Raaziq* and so forth. Some other Names, however, may be applied to other than Him." [See *Badaai' Al-Fawaa'id*, p.24, *Sharhul 'Aqeedah Al-Waasitiyyah*, pp.38-39, *Lum'atul I'tiqaad*, p.29, *Tafseer ibn Katheer* (1:21), *Sharh Thalaathat al-Usool* within Shaykh ibn 'Uthaymeen's *Majmoo' Fataawaa* (Riyaadh, KSA: Daar Ath-Thuraya, 1st. ed. 1414/1993)], vol. 6, p.11.

[4] The book begins with the *basmalah* (بسم الله الرحمن الرحيم) in adherence with the way of Allaah تعالى in His Book and following the example of the Prophet (ﷺ) who used to begin his letters with it. Given the aforementioned discussion of the meanings of the Names: Allaah, *Ar-Rahmaan,* and *Ar-Raheem*, the meaning of the *Basmalah* is: "I begin [in this case "to write"] seeking the help and the blessings of each and every Name of the Names of Allaah تعالى whose very great and extensive mercy is His Attribute." [See *Lam'atul I'tiqaad*, p. 29.]

مُقَدِّمَة

Introduction

إنَّ الحمْدَ للهِ نَحْمَدُه، ونستعينُهُ، ونَستَغْفِرُهُ، ونعوذُ باللهِ من شرورِ أنفُسنا، ومن سيِّئات أعمالِنا. من يهْدِهِ اللهُ فلا مُضِلَّ لَهُ ، ومن يُضْلِلْ فلا هَادِيَ لَه. وأشهَدُ أن لا إلهَ إلاّ اللهُ وَحْدَهُ لا شَرِيكَ لَه. وأشهَدُ أنَّ مُحمَّداً عبْدُهُ ورَسولُهُ، صلَّى اللهُ عَلَيهِ وعلى آلهِ وَصَحْبِهِ وسَلَّم.

All Praise is due to Allaah. We praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allaah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allaah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (ﷺ).[5] May Allaah's *Salaah* and

[5] (*Sallallaahu 'alayhi wasallam*): The *Salaah* and *Salaam* of Allaah be upon His Prophet Muhammad. The *Salaah* of Allaah upon Prophet Muhammad is His Praise of the Prophet before the angels who are close to (but below) Allaah, the Most High, who *istawaa* (ascended) upon His *'Arsh* (Throne), which is above the seven heavens, in a manner that suits His Majesty. The angels also praise the Prophet (ﷺ). The *Salaam* is Allaah's safeguarding of the Prophet from deficiencies and any kind of evil, and the protection of the Message with which he was entrusted. When the Muslim says (*sallallaahu 'alayhi wasallam*), he invokes Allaah to grant His Praise and Security to Prophet Muhammad and the protection of the Message of Islaam which was revealed to him. [See ibnul

Salaam also be granted to the Prophet's pure family and to all of his noble companions.

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ ﴾

[آل عمران: ١٠٢].

O you who believe! Fear Allaah [by doing all that He ordered and abstaining from all that He forbade] **as He should be feared** [obey Him, be thankful to Him, and remember Him always] **and die not except in a state of Islaam.** [Qur'aan, *soorat aal-'Imraan* (3): 102].

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾ [النساء: ١].

O mankind! Be dutiful to your *Rabb*[6] [Allaah], **Who created you from a single person** [Adam] **and from him** [Adam] **He created his wife** [Eve], **and from them both He created many men and women. And fear Allaah through Whom**

Qayyim's *Jalaa'ul Afhaam fee Fadlis-Salaati-wa-Salaam 'alaa Muhammadin Khairil Anaam*, [Damascus, Syria: Daar ibn Katheer, and Al-Madeenah, KSA: Daar at-Turaath, 1408/1988], p.128.

[6] ***Rabb***: Allaah is ***Ar-Rabb***. He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment; the Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides for and Sustains all that exists.

you demand your mutual [rights] **and** [do not cut the relations of] **the wombs** [kinship]. **Surely, Allaah is Ever an All-Watcher over you.** [Qur'aan, *soorat an-Nisaa'* (4): 1].

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ﴿٧٠﴾ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ﴿٧١﴾ ﴾ [الأحزاب: ٧٠-٧١].

O you who believe! Keep your duty to Allaah and fear Him, and speak [always] **the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, has indeed achieved a great success.** [Qur'aan, *soorat al-Ahzaab* (33): 70-71].

To proceed:

Allaah, the One free of all imperfection and the Most High, did not create the creation in play (without any purpose). Indeed they were brought to exist only due to a great wisdom, embracing within its folds the secrets of happiness for this life and for the next. Allaah, the Most High, said:

﴿ أَفَحَسِبۡتُمۡ أَنَّمَا خَلَقۡنَٰكُمۡ عَبَثٗا وَأَنَّكُمۡ إِلَيۡنَا لَا تُرۡجَعُونَ ﴿١١٥﴾ ﴾ [المؤمنون:115]

Did you think that We created in play (without any purpose)**, and that you would not be brought back to Us** (for requital)**?** [Qur'aan, *soorat al-Mu'minoon* (23): 115].

Allaah [ﷻ] has made clear the purpose behind Creating the *Jinn* and *Ins* (mankind), who are duty bound to act in accordance with His Statement:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ۝٥٦ ﴾ [الذاريات:56]

I did not create the *jinn* and mankind except that they worship Me. [Qur'aan, *soorat ath-Thaariyaat* (51): 56].

This noble *Aayah* directs us to the established fact upon which life is based, that there is a specified objective behind the existence of mankind and *Jinn*. This is signified in the execution of a noble task, the one who undertakes it has indeed accomplished the purpose behind his existence, and the one who fails to achieve this objective his life becomes aimless and devoid of its pure and genuine meaning. This specified objective (*al-Ghayah al-Muhaddadah*) is the worship of Allaah alone in the manner which Allaah has prescribed for His slaves to worship Him. The life of the *'Abd*[7] in its entirety will never be upright unless it is in accordance with this noble task being directed to achieve the aforesaid objective.

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[7] *'Abd* [Lit. 'slave']. Mankind and Jinn are *'Ibaad* (singl. *'abd*) of Allaah meaning they surrender to Allaah's Universal Pre-decree, none is able to escape His Pre-ordainment, because they are a Creation of His. So, whether believers or non-believers in Allaah, they are, in the general sense, slaves [*'Ibaad*] of Allaah. He, the Exalted, said:

﴿ إن كلُ من في السماوات والإرض إلاَّ آتي الرحمن عبدا ﴾ [مريم: 93]

There is none in the heavens and the earth but comes unto *Ar-Rahmaan* (the One Whose Mercy encompasses everything) **as a slave.** [Qur'aan, *soorat Maryam* (19): 93]. The believer, however, who devotes his worship to Allaah alone, is distinguished as being a "slave-worshipper" to Allaah. In this sense, the term *'Abd* is specific as being the "slave-worshipper" of Allaah.

The true happiness in this life and the next, one lies in the accomplishment of this objective by adhering to Allaah's Way, in '*Aqeedah* and in [all] manners and transactions, and by striving against ones self and making it comply with this Way. Allaah, the Most High, said:

﴿ فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ ﴾ [البقرة: ٣٨].

Whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. [Qur'aan, *soorat al-Baqarah* (2): 38].

The call to the *Tawheed*[8] of Allaah and to single Him out with all worship is not restricted to one nation with the exclusion of another. In fact, Allaah did not send His Messengers to the people except that they call them to Allaah's Oneness (*Tawheed*) and to the worship of Him alone and to abandon all that is worshipped besides Him.

The *'Ibaadat* [all forms of worship] with the preceding nations were suitable to their time and environment. Then when Muhammad ﷺ came [as a chosen Prophet], Allaah ordained upon him *al-'Ibaadah* (worship) in its most perfect sense.

Al-'Ibaadah, as was defined by Shayk-ul-Islaam ibn Taymeeyah, *Rahimahullaah* (may Allaah bestow His Mercy

[8] *Tawheed*: Singling Allaah alone as the Sole Creator, Provider, Nourisher, and Sustainer of all that exist, the One who is qualified with the unique Names and Attributes, and the Only True God worthy of all worship.

upon him), is a comprehensive term for everything that Allaah loves and is pleased with, both sayings and actions, the apparent, and the hidden. For this meaning to be realized and implemented, it is inevitable that man must worship Allaah, with submissiveness and compliance, according to the way He has prescribed and in the manner that He, the One free of all imperfection, is pleased with. *Al-'Ibaadah* cannot be according to what people come up with from desires and opinions.

The point to which this whole matter is reduced to is that the awareness of the meaning of *'Uboodiyyah*[9] to Allaah alone

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[9] The term *'Uboodiyyah* has two aspects to it. (a)*'Uboodiyyah* in its universal aspect which means everything is being enslaved to Allaah. In this case it pertains to the *Ruboobiyyah* of Allaah (He is the *Rabb* of all that exists). Accordingly, it is the submission to what Allaah has commanded and decreed in the creation, and this kind of submission is common to all creation, none is able to escape it. Allaah تعالى (the Most High) said:

﴿ إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِي ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ ﴾ [مريم: ٩٣].

There is none in the heavens and the earth but will come to A*r*-*Rahmaan* [The One Whose Mercy encompasses everything (Allaah)] **(on the Day of Resurrection) as submissive slaves**. [Qur'aan, *soorat Maryam* (19): 93].

This kind of *'Uboodiyyah* is referred to as *Kawniyyah* (pertaining to the universal reality).

(b)The second kind of *'Uboodiyyah* comprises the obedience of the believers, whereby the slaves of Allaah are acting according to Allaah's right to be worshipped alone. Therefore, it is specific to those who comply with the *Sharee'ah* of Allaah, عَزَّ وَجَلَّ. He سُبْحَانَهُ وَتَعَالَى says:

﴿ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾

must be firmly established in the heart, and that the *'Abd* (worshipping slave) must direct himself to Allaah in every move of his soul and limbs, rather in every move of his life, and that he must devote himself exclusively to the One Who is free of all imperfection [Allaah] by ridding himself of every meaning which opposes the *'Uboodiyyah* to Allaah alone.

It is apparent that the concept of *Al-'Ibaadah* comprehends all aspects of life. And thus it is a bounding duty upon the worshipping slave that he does not desist from obeying His Creator in that which originates from conduct and transactions at all times during his life span. In fact, Allaah, the One free from all imperfection, commanded His Prophet (ﷺ), in an absolute sense, to worship Him at any time. Allaah, the Exalted, said:

﴿ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾ ﴾ [الحجر: 99].

And worship your *Rabb* until there comes unto you the

﴾ [الفرقان: ٦٣].

And the believing slaves of *ar-Rahmaan* are those who walk on the earth in humility and sedateness. [Qur'aan, *soorat al-Furqaan* (25): 63].
The slave (*'Abd*) of Allaah, who obeys Allaah, is a "**worshipping slave**." In the general sense, he is part of the creation and thus he is also a "submissive slave." The *Kaafir*, however, is a "submissive *'Abd*" in the general sense only. The believing slaves fulfill the exclusive meaning of the *'Uboodiyyah*. And the *'Uboodiyyah* of the Messengers (*'alayhimus-Salaam*: May Allaah protect them from all kinds of evil) is the **very special slavery** to Allaah, Most High. None can compete with the Messengers' degree of *'Uboodiyyah* to Allaah.

certainty (i.e. death). [Qur'aan, *soorat al-Hijr* (15): 99].

Islaam has established certain acts of worship and rites that confer distinction upon it. It has assigned for them specific times, measures, and manners and has made their execution obligatory upon man, whenever their conditions are met, such that he would not be able to abandon or delay them when they become a bound duty upon him. They constitute the practical implementation of man's belief in the *Tawheed* of Allaah, the One free of all imperfection, and represent the practical pillars of Islaam and its basic foundations.

The establishment of the rites of Islaam from *Salaat* (prayers), *Siyaam* (fasting), *Zakaat* (obligatory charity), and *Hajj* (pilgrimage to the House of Allaah), must be performed in accordance with the methodology of *Takleef*[10] (do and don't do) prescribed by Allaah. Allaah, the One free of all imperfection and the Truth, in His Esteemed Book, has clarified this methodology. He, the Most High, said:

﴿ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ﴾ [النحل: ٨٩].

And We have sent down to you [O Muhammad j] **the Book** [the Qur'aan] **as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted**

[10] *Takleef*: Charging with duty those who are legally responsible to abide by the Divine Commands of the Legislator (Allaah) as prescribed in the Qur'aan and (or) authentic *Sunnah.*

themselves [to Allaah as Muslims]. [Qur'aan, *soorat An-Nahl* (16): 89].

And He, the Exalted, said:

﴿ مَّا فَرَّطْنَا فِي ٱلْكِتَـٰبِ مِن شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ ﴾ [الأنعام: 38].

We have neglected nothing in the Book, and then unto their *Rabb* **they** (all) **shall be gathered**. [Qur'aan, *soorat al-An'aam* (6): 38].

He [Allaah] made it a bounding duty upon His Prophet to explain the Revealed *Aayaat* and what it contains from *Ahkaam* (rulings). He, the Most High, said:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ ﴾

[النحل: 44]

And We have sent down to you [O Muhammad ﷺ] **the *Dhikr*** [reminder and the advice (i.e. the Qur'aan] **that you may explain clearly to men what is sent down to them, and that they may give thought**. [Qur'aan, *soorat an-Nahl* (16): 44)].

After establishing this explanation, people should be able to worship their *Rabb* with sure knowledge and deep understanding and insight (*Baseerah*), and thus the pretext of those who magnify other than Allaah, or those who worship Him in ways which He did not ordain and who encircle their worship with *Bida'* (innovations) and *Dhalaalaat* (straying paths), will come to an end. Allaah, the Most High, said:

﴿ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ

عَزِيزًا حَكِيمًا ﴿١٦٥﴾ [النساء: ١٦٥].

Messengers as bearers of good news as well as of warning in order that mankind should have no pleas after the [coming] **of the Messengers. And Allaah is Ever All-Powerful, All Wise.** [Qur'aan, *soorat an-Nisaa'* (4): 165].

So if the Muslim is in need for food and drink to support .his backbone and strengthen his body, then he is need of that which nourishes his soul from the knowledge of the correct *'Aqeedah* (creed) and insight into the underlying reasons of the *'Ibaadaat*, including their prescribed times, extent, and specification as supported by authentic proofs from the Qur'aan and *Sunnah.* Thus he quenches his thirst, assures his heart, and sets himself upright on performing the *'Ibaadah* according to its prescribed manner.

Verily, Allaah's Message is certain to pass because it is the legacy of the *'Ulamaa'* (the learned scholars) and the share of the believers until mankind will stand before the *Raab* of *al-'Aalameen*.

Allaah has made the *'Ulamaa'*, with regard to the people, as sources for direction, landmarks for guidance and integrity, and verifying standards for keen insight and good judgment. They are like a fruit-bearing tree in need of someone to stretch his hand out to pick up from its fruits, and like a blooming flower in want of someone to benefit from its fragrance and aroma. Allaah, the Most High, said:

﴿ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ۝ ﴾ [الأنبياء: 7].

So ask the People of knowledge if you do not know.
[Qur'aan, *soorat al-Anbiyaa'* (21): 7]

And in this book *Fiqhul 'Ibaadaat,* our *Waalid*[11] and Shaykh, Muhammad bin Saalih Al-'Uthaymeen, gave answers to questions frequently occurring to the minds of many, and which need to be explained and clarified. So, he unraveled them detailing what is general and clarifying what is obscure and explaining the underlying reasons and wisdom of the *'Ibaadaat*; revealing what is corrupt in the life of men from creeds and worship, [presenting all of this] in his own style which is distinguished in its agreeability and clarity, supporting his saying with proves from the Qur'aan and *Sunnah*.

My brother, the reader:

This is a new *dawhah* (decorated work) which I put before you after I have exerted an effort [to accomplish it] which I hope it be righteous and preserved in the scale of good deeds on The Day when neither wealth nor sons will avail, except him who brings to Allaah a clean heart [clean from *Shirk* (polytheism), and *Nifaaq* (hypocrisy)].

I ask Allaah to render my intentions and deeds, as well as yours, pure and right, and that He preserves our Shaykh and keeps him steadfast with the word that stands firm in this

[11] *Waalid* (lit. "father"), a word of respect used for an elder person.

world (i.e. on *Tawheed*), and in the Hereafter. And that He leads us to that which He loves and is pleased with.

And our last call is that all praise is for Allaah, *Rabbul 'Aalameen*, and may Allaah extol and send blessings of peace upon our Prophet Muhammad and upon all of his companions and true followers.

Note:

I would like to remind the reader that, unless otherwise stated, any mention in the footnotes of *Saheeh al-Bukhaaree* or *Saheeh Muslim* then it refers to the published English Translations by Dr. Muhammad Muhsin Khaan and 'Abdul Hameed Siddiqi, respectively.

Saleh As-Saleh.

The Tawheed and Belief

The Purpose Behind The Creation Of Mankind

Question 1: What is the purpose of creating mankind?

The Answer: In the Name of Allah, the Beneficient, the Most Merciful. All Praise is due to Allaah, the Lord of all that exists. And I invoke Allah to have His *Salaah* and *Salaam* upon our Prophet Muhammad, the believers from his family, and all of his companions. It proceeds then:

Before I answer this question, I would like to point to a general foundation regarding what Allaah, the Mighty and Majestic, Creates and Legislates. This foundation is derived from His, the Blessed and Exalted, Saying:

﴿ وَهُوَ العليمُ الحكيم ﴿٨٠﴾ ﴾ [التحريم: ٢].

Only He [Allaah] **is The All-Knowing, The All-Wise.**
[Qur'aan, *soorat at-Tahreem* (66): 2].

And His Saying:

﴿ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ ﴾ [الأحزاب: ١].

Verily, Allaah is Ever All-Knower, All-Wise
[Qur'aan, *soorat al-Ahzaab* (33): 1],

As well as many other *Aayaat* that prove the affirmation of *Hikmah* (Perfect Wisdom) to Allaah, the Mighty and Majestic, as regard to what He Creates and Legislates i.e. with respect to both, His *Kawniyyah* and *Shar'iyyah* Decrees. In fact, there is nothing which Allaah Creates except with wisdom, whether

this is in the bringing of its existence or in making it non-existing. There is nothing that Allaah, the One free of all imperfection and the Most High, ordains but with wisdom, whether this is in the rendering of it to be obligatory, forbidden, or permissible.

However, these qualities of wisdom, comprised in Allaah's legislative and universal Decrees, may be known or unknown to us, and it may be known to some people but not to others, depending on the degree of knowledge and understanding which Allaah bestows upon them. Once this is decided, then we say that indeed Allaah has Created the *Jinn* and mankind for a great wisdom and a noble objective, and that is the worship of Him, the Most Blessed and Most High, as He (ﷻ) Said:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾ [الذاريات: ٥٦].

And I did not create the *jinn* and mankind except that they should worship Me. [Qur'aan, *soorat ath-Thaariyaat* (51): 56].

And He, the Most High, Said:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ ﴾[المؤمنون: 115].

Did you think that We created you in play and (for no purpose) **and that you would not be brought back to Us?** (for requital?) [Qur'aan, *soorat al-Mu'minoon* (23): 115].

﴿ أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَن يُتۡرَكَ سُدًى ﴿٣٦﴾ ﴾ [القيامة: ٣٦].

Does man think that He will be left neglected?
[Without being punished or rewarded for the obligatory duties enjoined by his *Rabb* on him]
[Qur'aan, *soorat al-Qiyamah* (75): 36]

And many other *Aayaat* that point out that Allaah, the Exalted, has the most profound Wisdom in the Creation of the *Jinn* and mankind, and it is the worship of Him alone.

And *al-'Ibaadah* (worship) is humiliating oneself to Allaah, The Mighty and Majestic, with love and awe by doing that which He has ordered and avoiding that which He has forbidden, in the manner prescribed by the *Sharee'ah*. Allaah, The Most High, Said:

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ ﴿٥﴾ ﴾ [البينة: ٥].

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)**.** [Qur'aan, *soorat al-Bayyinah* (98): 5].

This is indeed the wisdom in the creation of the *Jinn* and mankind. Accordingly, whoever rebels against His *Rabb* and disdains to worship Him then, in fact, he is abandoning this Wisdom for which Allaah has Created the *'Ibaad*. His act testifies that Allaah, ﷻ, Created the creation aimlessly and without any purpose. Even though he may not declare this openly, nevertheless, this is necessitated by his rejection and rebellion against obeying his *Rabb.*

Question 2: Is there a meaning for *'Ibaadah* (worship) **such that it is possible for us to know of? Does it have a general and a specific meaning?**

The Answer: Yes. Its **general meaning is as I have indicated earlier**, namely the submission to Allaah, the Mighty and Majestic, with love and awe by doing that which He commands and avoiding that which He has forbidden, and in the manner set forth by His legislations. This is the general meaning.

The **specific meaning**, i.e. its meaning in detail, then, as Shaykh-ul-Islaam ibn Taymeeyah said, "**It is a comprehensive name covering whatever Allaah loves and is pleased with, both sayings and actions, the apparent and the hidden, such as fearing (*Khawf*), having awe (*Khashyah*), having true trust and reliance (*Tawakkul*), Prayers (*Salaat*), Zakaat (obligatory charity), Fasting (*Siyaam*) and the like, from the ordinances of Islaam."**

Then if you mean that the general and specific meaning [of *'Ibaadah*] is what has been mentioned by some scholars, namely that *'Ibaadah* is either *Kawniyyah* or *Shar'iyyah*, meaning that man could be in a *Kawniyyah* and *Shar'iyyah* state of submission to Allaah, then the *Kawniyyah* worship is a general one, comprising the believer and unbeliever and the righteous as well as the wicked, due to the saying of Allaah, the Most High:

﴿ إِن كُلُّ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَـٰنِ عَبْدًا ﴾ [مريم: ٩٣].

There is none in the heavens and the earth but comes to *Ar-Rahmaan* as a slave. [Qur'aan, *soorat Maryam* (19): 93].

Therefore all that is in the heavens and the earth is, in the universal sense (*Kawnee*), submitting to Allaah, The One free from all imperfection. None can stand to oppose Allaah or work against Him in whatever He wants as to His Universal Will.

As to the specific worship, *al-'Ibaadah ash-Shari'yyah*, which is the submission to Allaah, the Most High's, *Shar'* (legislation), then this is specific to the believers in Allaah, the One free of all imperfection, who carry out His Command. Then some of this is more specific and some is less. The more specific worship is like that of the Messengers *'alyayhimus-salaatu was salaam* as signified in the Saying of Allaah, The Most High:

﴿ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا ۝١ ﴾ [الفرقان: 1].

Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'aan) **to His slave** (Muhammad ﷺ). [Qur'aan, *sooart al-Furqaan* (25): 1].

Also in His Saying:

﴿ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟

شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾ ﴾ [البقرة: ٢٣].

And if you (Arab pagans, Jews, and Christians) **are in doubt concerning that which We have sent down** (i.e. Qur'aan) **to Our slave** (Muhammad ﷺ), **then produce a *Soorah* of the like thereof and call your witnesses** (supporters and helpers) **besides Allaah, if you are truthful.** [Qur'aan, *soorat al-Baqarah* (2): 23],

Also in His Saying:

﴿ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾ ﴾ [ص: ٤٥].

And remember Our slaves, Ibraaheem, Ishaaq, and Ya'qoob, [all] **owners of strength** [in worshipping Us] **and** [also] **of religious understanding,** [Qur'aan, *soorat Saad* (38): 45]

And the likes of these ayaat describe the Messengers, *'alayhimus-salaat was-salaam*, with *al-'Uboodiyyah*.

Question 3: Would those specifically choosing *al-'Ibaadah al-Kawniyyah* and excluding *al-'Ibaadah ash-Shar'iyya,* be rewarded?

The Answer: Those will not be rewarded for it, because they are submitting to Allaah willingly or unwillingly. And so man may get sick, turn poor, and lose(s) his beloved ones having no desire whatsoever for this. In fact, he dislikes it. But this is submission to Allaah, the Mighty and Majestic, in the universal (*Kawnee*) sense.

The First Obligation upon the Slaves [of Allaah]

Question 4: What is the first obligation upon the creation?

The Answer: The first duty upon the creation is the first thing they are called to, and this has been made clear by the Prophet j to Muaadh ibn Jabal, *radiyallaahu 'anhu*, when he sent him to Al-Yaman [Yemen]. He said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: "إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ..."

[البخاري ومسلم واللفظ للبخاري].

"Verily you reach a community of the people of the Book. So the very first thing to which you should call them to is the testification that la ilaaha illallaah *[nothing has the right to be worshipped except Allaah]**, and that Muhammad is Allaah's Messenger…"***[12]

So this is the very first obligation on the '*Ibaad*, that they testify to the Oneness of Allaah, the Mighty and Majestic and to testify of His Messenger's ﷺ Message. And it is through the *Tawheed* of Allaah, the One free of all imperfection, and the testimony as to His Messenger being entrusted with the Message, that *Ikhlaas*[13] and *Mutaaba'ah*,[14] both of which

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[12] Reported by al-Bukhaaree and Muslim. The reported version is that of al-Bukhaaree in his *Saheeh,* vol.2, no.478.

[13] *Ikhlaas* means to purify, and it signifies that the Muslim by his worship intends and desires the Face of Allaah, the Mighty and Majestic, and to reach *al-Jannah*, the place where Allaah bestows honour and favours. So the Muslim worships none along with Allaah, making the religion purely and sincerely for Him. [See Ibn 'Uthaymeen's *Sharhul Usool ath-*

constitute the prerequisite for the acceptance of every worship, would be realized. So this constitutes the very first obligatory duty on the *'Ibaad* i.e. that they must single Allaah out as the only true God worthy of worship, and testify of His Messenger's Message [he is entrusted with it and that he proclaimed in its entirety]. Hence, the *Shahaadah* of *Laa ilaaha illallaah* comprises the entire *Tawheed.*

The Relation of the Shaadah with the Types of Tawheed.

Question 5: But does the *Shahaadah* Comprise the Types of *Tawheed*?

The Answer: Indeed it does encompass the types of *Tawheed* altogether, either by way of inclusion or implication. This is because a persons statement, "I testify that *La ilaaha illallaah*," is immediately understood such that the intended meaning is *Tawheed al-'Ibaadah* (i.e. to single Allaah out with all worship). This type of *Tawheed*, also called *Tawheed al-Uloohiyyah*, is inclusive of *Tawheed ar-Ruboobiyyah* (i.e. to single Allaah out with Creation, Sovereignty and Control of affairs), because everyone who worships Allaah alone, would not worship Him until he firmly attests that *ar-Ruboobiyyh* is exclusively His. It also comprises the *Tawheed of al-Asmaa'*

Thalaatah within *Majmoo' al-Fataawaai*, vol.6, p.31. An English translation of this book by brother Daawood Burbank is published by Daar al-Hidaayah, Birmingham, and U.K].

[14] *Mutaaba'ah* (inf.n. of *Tabi'ah* i.e. to follow, to comply with, adhere, etc.): the pursuing of the Prophet Muhammad's (ﷺ) guidance in all matters of *Deen*.

was-Sifaat,[15] because man does not worship except what he knows to be worthy of worship due to the Names and Attributes He has. This is why Ibraaheem said to his father:

﴿ إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾ ﴾

[مريم: ٤٢].

O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? [Qur'aan, *soorat Maryam* (19): 42].

So, the *Tawheed of al-'Ibaadah*, which is *Tawheed al-Uloohiyyah*, comprises both *Tawheed ar-Ruboobiyyah* and that of *al-Asmaa' was-Sifaat.*

The Meaning of Tawheed.

Question 6: What is the Meaning *Tawheed*?

The Answer: *Tawheed* is a verbal noun from the verb *Wa<u>hh</u>ada* (وَحَّدَ), *Yuwa<u>hh</u>idu* (يُوَحِّدُ), i.e. he unified something and made it one, and this cannot be realized except through

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15 *Tawheed al-Asmaa' was-Sifaat* is to single Allaah out with all of the most beautiful Names and superlative Attributes which He has affirmed for Himself or which His Messenger, Muhammad ﷺ has affirmed for Him, without *Tahreef* (changing or distorting the meaning of the Names and Attributes), without *Ta'teel* (denying or suspending their meanings), without *Takyeef* (specifying how they are), and without *Tamtheel* (exemplification). It also involves denying all that which Allaah has denied from Himself.

denial (*Nafy*) and affirmation (*Ithbaat*); negation of this ruling (i.e. oneness) for everything other than the *Muwahhad* (that which is it made for), and affirmation of it for him. So, for example, we say: "A person's *Tawheed* is not complete unless he testifies that *La Ilaaha Illallaah* (none has the right to be worshipped except Allaah), thus he denies the *Uloohiyyah* for everything besides Allaah and he affirms it to Allaah alone. This is due to the fact that absolute negation is nothing but absolute denial while absolute affirmation does not prevent others from sharing in the ruling. Hence, for example, if you say: "Such and such is standing." Here you have affirmed the standing for him, however, you did not single him out with [all] standing, because it is possible that someone else might be sharing with him in this standing. And if you say: "None is standing," then you have made an absolute denial and you did not affirm the standing for anyone. But if you say: "None is standing except Zayed or none is standing except such and such, then you are singling out Zayed (or such and such) with the standing since you have negated the standing from everyone else besides him. This is the implementation of *Tawheed* in reality, meaning that *Tawheed* is not considered true *Tawheed* until it comprises denial and affirmation.

Question 7: In General, What are the Types of *Tawheed* ?

The Answer: The types of *Tawheed*, according to what has been stated by the learned scholars, are three:

1-Tawheed ar-Ruboobiyyah
2-Tawheed al-Uloohiyyah
3-Tawheed al-Asmaa' was-Sifaat.

They have come to this conclusion through pursuing, verification, exploration and studying of the *Aayaat* and *Ahaadeeth*. They found that the *Tawheed* is nothing but these three types and accordingly they have classified the *Tawheed* into three types.

Question 8: What are the Types of *Tawheed*? Please Clarify and Give Examples.

The Answer: The types of *Tawheed* as regard to Allaah, the Mighty and Majestic, all fall under a general definition and that is to **single Allaah, the One free of all imperfection, out with all that is particular to Him**. And they are three types:

(1) *Tawheed ar-Ruboobiyyah* which is to single out Allaah with **Creation**, **Sovereignty**, and **Control of affairs**. Since Allaah Alone is the Creator, there is no creator besides Him. Allaah, the Most High, Says:

﴿ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾ ﴾ [فاطر: 3].

Is there any creator other than Allaah who provides for you from the sky (rain) **and the earth**? ***La Ilaaha Illaa Huwa*** (none has the right to be worshipped but He). [Qur'aan, *soorat Faatir* (35): 3].

And Allaah, the Most High, Said, exposing the futility of the deities of the unbelievers:

﴿ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ ﴾ [النحل: 17].

Is then He, Who creates as one who creates not? Will you not then remember? [Qur'aan, *soorat an-Nahl* (16): 17].

So He, Allaah, is the Sole Creator. He created everything and gave everything its due and decreed measure. His Creating includes whatever occurs due to His Actions as well as all that which occurs as a result of the actions of His Creation. For this reason it is from the complete belief in *al-Qadar* (Allaah's Pre-decree) that you believe that Allaah, The Most High, Creates the actions of creation, as He, The Most High, Says:

﴿ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ ﴾ [الصف: 96].

And Allaah Created you and your handiwork. [Qur'aan, *soorat as-Saafaat* (37): 96].

One way to direct this is that the action of the *'abd* is from his attributes, and he is Created by Allaah, and that the creator of something is a creator of its attributes.

Another angle to this is that action of the *'abd* is caused by a determined will and complete ability, both of which are Created by Allaah, the Mighty and Majestic. Indeed, the creator of the complete cause is the creator of the effect. But then if you say: "How is that we say that He, The Most High, is singled out with creation even though creation may be affirmed to other than Him as evident in the saying of Allaah, the Most High,

﴿ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾ ﴾

So Blessed be Allaah, the Best of creators,[16]

and also in the saying of the Prophet (ﷺ), regarding picture-makers, "***It will be said to them*** [on the Day of Resurrection], ***'Put life in that which you have created'***."[17] **?**

The answer to this is that, "someone other than Allaah, The Most High, does not create like Allaah's Creation. Indeed, [anyone other than Allaah], cannot bring into existence something non-existent nor can he bring life to the dead. Rather, the creation by other than Allaah, The One free from all imperfection and The Most High, takes place by means of changing and transforming of a thing from one condition into another; yet, the thing itself is a Creation by Allaah. The picture-maker, for example, when he makes a picture, he does not create anything. In reality, all that he did is that he transformed something into something else just as one transforms clay into the form of a bird or that of a camel, and as (he) one transforms a white sheet into a colored picture by means of coloring. All the ink as well as the white paper is from the Creation of Allaah, The Mighty and Majestic. So, this is the difference between the affirmation of creation with regard to Allaah, The Mighty and Majestic, and its affirmation with regard to the created being. Accordingly, Allaah, The Most High, is singled out with Creation, which is particular to Him.

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[16] *Soorat al-Mu'minoon* (23): 14.

[17] Reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree*, vol.3, no.318.

The Second Pillar of *Tawheed ar-Ruboobiyyah* is that Allaah, The Most High, is singled out with Sovereignty, meaning that Allaah, The Exalted, is The Sole Owner, as He, The Most High, Said:

﴿ تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ۝١ ﴾ [الملك: ١].

Blessed be He, in Whose Hand is the Dominion, and He is the Able to do all things. [Qur'aan, *soorat al-Mulk* (67): 1].

And He, The Exalted, also Said:

﴿ قُلۡ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن كُنتُمۡ تَعۡلَمُونَ ۝٨٨ ﴾ [المؤمنون: 88].

Say: "In Whose Hand is the sovereignty of everything? And He protects (all)**, while against Whom there is no protector, if you know."** [Qur'aan, *soorat al-Mulk* (67): 1].

So the One to whom belongs the absolute and all comprehensive sovereignty is Allaah alone, and attributing sovereignty to other than Him is only a relative matter. In fact, Allaah, The Exalted, affirmed ownership to other than Him, as in His, The Exalted, Saying:

﴿ أَوۡ مَا مَلَكۡتُم مَّفَاتِحَهُۥٓ ﴾ [النور: ٦١].

There is no fault that you should eat in your houses...or (from that) **whereof you hold keys.** [Qur'aan, *soorat an-Noor* (24): 61].

And also, in His, The Most High, Saying:

﴿ إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ ﴾ [المؤمنون: 6].

And those who guard their chastity, except from their wives or [the captives and slaves] that their right hands possess, [Qur'aan, *soorat al-Mu'minoon* (23): 5-6].

And the like from the above texts which prove that other than Allaah may have a dominion, but this sovereignty is **unlike** the Sovereignty of Allaah, The Mighty and Majestic. Rather it is an inadequate, restricted, and incomprehensive dominion. And so, Zayed's house does not belong to 'Amr and vice versa. Moreover, this dominion is limited, in the sense that the person is unable to dispose freely what he possesses except in the way he is permitted to do so. That is why the Prophet (ﷺ) forbade the wasting of wealth. and Allaah, The Most High, Said:

﴿ وَلَا تُؤۡتُواْ ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ ٱلَّتِي جَعَلَ ٱللَّهُ لَكُمۡ قِيَٰمًا ﴾ [النساء: 5].

And give not unto the foolish your property that Allaah has made a means of support for you. [Qur'aan, *soorat an-Nisaa'* (4): 5].

And this is a proof that man's dominion is inadequate and limited, unlike the Sovereignty and Dominion of Allaah, The One free from all imperfection and The Most High, which is a general, all-comprehensive, and absolute Sovereignty. He (سبحانه وتعالى) does whatever He wants and He cannot be questioned as to what He does, while they (mankind) will be questioned.

The Third Pillar of *Tawheed ar-Ruboobiyyah* is that Allaah is singled out with *Tadbeer* (control of all affairs). So Allaah, The One free of all imperfection, is The One who controls the affairs of the creation; He disposes the affairs of the heavens and the earth as He, The Most High, Says:

﴿ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ﴿٥٤﴾ ﴾ [الأعراف: 54].

Surely, His is the Creation and Commandment. Blessed (be) **is Allaah, The *Rabb* of the Worlds**. [Qur'aan, *soorat al-A'raaf* (7): 54].

This control is comprehensive, nothing can prevent or oppose it. The disposal of affairs by some creatures, like man's control of the disposal of his wealth, children, servants, and so forth, is a narrow, limited, and restricted, not absolute, kind of control. So this stands to prove that our statement that, "*Tawheed ar-Ruboobiyyah* is to single out Allaah with Creation, Sovereignty, and Control of Affairs," is true. This is the meaning of *Tawheed ar-Ruboobiyyah.*

As for the Second Type of *Tawheed*, which is ***Tawheed al-Uloohiyyah***, then it is to single Allaah out with all worship such that a person does not take anyone else besides Allaah and worships him, and or do acts of devotion for him as he worships Allaah and does acts of devotion for Him. And it is with regard to this type of *Tawheed* that the *Mushriks* went astray; those whom the Prophet (ﷺ) fought, and whose wealth, land, and homes he made lawful to be taken; and whose womenfolk and children he took as captives. And it is this type which the Messengers were sent with and with which the Books were brought down, together with its two fellow types, *Tawheed ar-Ruboobiyyah* and *Tawheed al-Asmaa'-was-*

Sifaat. However, most of the striving of the Messengers with their people was with regard to this type of *Tawheed*, *Tawheed al-Uloohiyyah*, such that a person does not direct anything of worship to other than Allaah, neither to a close angel, nor to any Prophet sent as a Messenger, nor to a righteous *Wali* (true friend of Allaah), nor to anyone from the creation. Because worship is not correct except for Allaah, The Mighty and Majestic. Whoever violates this type of *Tawheed* is a *Mushrik,* an unbeliever, even if he affirms *Tawheed ar-Ruboobiyyah* and *Tawheed al-Asmaa'-was-Sifaat.* So, if a man believes that Allaah, The One free of all imperfection and The Most High, is The Creator, The Owner, The One Who controls all affairs, and that He (ﷻ) is The One who is worthy of all that which He deserves from (the) His Names and Attributes, but he worships besides Allaah other than Him, then his affirmation of *Tawheed ar-Ruboobiyyah* and *Tawheed al-Asmaa'-was-Sifaat* is of no avail to him. So, if it were to be the case that a man totally affirmed the *Tawheed* of *ar-Ruboobiyyah* and *al-Asmaa'-was-Sifaat*, but he went to a grave and worshipped its occupant, or he vowed to offer him a sacrifice in order to draw near to him, then he would be a *Mushrik*, an unbeliever, an inhabitant of the Hell-Fire forever. Allaah, The Most High, Says:

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾ [المائدة: 72].

Indeed, whoever associates anything in worship with Allaah, then Allaah has forbidden *Al-Jannah* for him and the Fire will be his abode; and for *Ath-Thalimeen* [the

transgressors who worship others besides Allaah] **there will be no helpers** [to save them from Allaah's punishment on the Day of Resurrection]. [Qur'aan, *soorat al-Maa'idah* (5): 72].

And it is a matter known to everyone who recites the Book of Allaah, The Mighty and Majestic, that the *Mushriks* whom the Prophet (ﷺ) fought, and whose blood he deemed lawful to seek, and whose wealth he made lawful to take; and whose womenfolk and children he took as captives; and whose land he took as booty, used to be in agreement that Allaah, The Most High, alone, is The *Rabb* and The Creator; they had no doubt concerning this. But since they used to worship others along with Him, they, as a result, became *Mushriks* whose blood were made allowable to seek, and whose wealth were made lawful to take.

As for the Third Type of *Tawheed*, which is ***Tawheed al-Asmaa'-was-Sifaat***, then it is to single out Allaah, The One free of all imperfections and The Most High, with whatever Names and Attributes He has, respectively, named or described Himself with in His Book or on the tongue of His Messenger (ﷺ). This is established by affirming whatever Allaah has affirmed for Himself, without *Tahreef* (changing or twisting their wording and meanings), without *Ta'teel* (denying or divesting Allaah of His Attributes), without *Takyeef* (asserting how they are), and without *Tamtheel* (likening them to those of the creation). It is inevitable that we have faith in whatever Names and Attribute which Allaah has affirmed for Himself, based upon *al-Haqeeqah* (their real and true meanings), but without *Takyeef* and without *Tamtheel*, and not according to *al-Majaaz* (metaphoric interpretations). It is with regard to this type of *Tawheed* that many groups from

this *Ummaah* who have the same *Qiblah* and who follow, but in different ways, the religion of Islaam has gone astray. Some of them exaggerated in the aspects of *an-Nafiyy*[18] and *Tanzeeh*[19] to the point that would take the exaggerator out of Islaam. Some took a moderate stand, while others were closer to the creed of *ahl-us-Sunnah.* But the **way of the *Salaf*** with regard to this type of *Tawheed* is that Allaah, The Mighty and Majestic, is to be Named and qualified with whatever He Names and qualifies Himself with and in accordance with their real and true meanings without *Tahreef* (changing or twisting their wording or meaning), without *Ta'teel* (denial of them), without *Takyeef* (specifying how they are) and without *Tamtheel* (likening them to those of the creation). As an example, Allaah, The One free of all imperfections, Named Himself (الحيُّ): **Al-Hayy** (The Ever-Living), **Al-Qayyoum (القيُّوم).**[20] So, we must believe in **Al-Hayy** as a Name of the Names of Allaah and in the Attribute implied by this Name and that is the perfect Life which is neither preceded by *'adam* (non-existence) nor coming to naught. And Allaah, The One free of all imperfections and The Most High, Named Himself:

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[18] *Nafiyy*: Denying specific and general imperfection.

[19] *Tanzeeh*: Elevating Allaah above all forms of imperfection. Under the pretext of affirming the *Tanzeeh* and denying imperfection, the extremists denied Allaah's Attributes or some of them or divested them of their meaning. They were under the same delusion that their affirmation necessitated resemblance of Allaah to His creation.

[20] **Al-Qayyoum** means the One Who is established on His Own, Self-Subsisting, by Whom all things subsist; He sustains, protects, prepares, and runs the affairs of all things as He wills in accordance with His knowledge, Wisdom, and Justice.

"السميع" **As-Samee'**, "العليم" **Al-'Aleem**. Therefore, we must believe in **As-Samee'** [The One who is All-Hearer] as a Name of the Names of Allaah, and that Hearing is one of His Attributes; and believe that He Hears, which is the ruling necessitated by this Name and this Attribute. Because an All-Hearer without Hearing or without understanding what is heard, is something impossible. Likewise, one must deal with the rest of the Names and Attributes.

Another example: Allaah, The Supremely Exalted, Said:

﴿ وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ﴾ [المائدة: 64].

"**The Jews say: "Allaah's Hand is tied up (**i.e. He does not give and spend of His Bounty**). Be their hands tied up and be they accursed of what they uttered. Nay, both His Hands are widely outstretched. He spends of [**His Bounty**] as He wills."** [Qur'aan, *soorat al-Maa'idah* (5): 64].

Here Allaah, The Most High, Said:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾

Nay, both His Hands are widely outstretched.

So He affirmed for Himself Two Hands described by *al-Bast* (البسط) which is the bountiful giving.[21] So it is binding upon us

[21] This is the obviously understood meaning and therefore it is true and real meaning as determined from the context itself.

to believe that Allaah, The Most High, has Two Hands stretched forth with bountiful giving and favours. And we must not try to assert how these Hands are, neither by our hearts nor by our imagination or by our tongues, and that we must not liken them to the hands of the creatures because Allaah, The One free of all imperfections, Says:

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ ﴾ [الشورى: 11].

Nothing is like unto Him, and He is The All-Hearer, The All-Seer. [Qur'aan, *soorat ash-Shoora* (42): 11].

And also Allaah, The Exalted, Says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ ﴾

[الأعراف: ٣٣].

Say [O Muhammad ﷺ] **the things that my *Rabb* has indeed forbidden are: *Al-Fawaahish*** [great evil sins, every kind of unlawful sexual intercourse, etc.] **whether open or secretly, sins** [of all kinds]**, wrongful oppression, joining partners** [in worship] **with Allaah for which He has given no authority and saying things about Allaah of which you have no knowledge.** [Qur'aan, *soorat al-A'raaf* (7): 33]

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And also Allaah, The Mighty and Magnificent, Says:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴾ [الإسراء: 36].

And follow not [O man i.e., say not, or do not or witness not, etc.) **that of which you have no knowledge of** [e.g. one's saying, "I have seen," while in fact he does not seen, or "I have heard," while he has not heard]. **Verily! The hearing, and the sight, and the heart, of each of those (you) will be questioned** [by Allaah]. [Qur'aan, *sooart al-Israa'* (17): 36].
So whoever resembles the Hands [of Allaah] to the hands of the creatures then he has rejected the saying of Allaah, The Mighty and Majestic,

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ ﴾ [الشورى: 11].

Nothing is like unto Him, and He is The All-Hearer, The All-Seer. [Qur'aan, *soorat ash-Shoora* (42): 11],

And furthermore he has disobeyed Allaah, The Exalted's, Saying:

﴿ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ﴾ [النحل: ٧٤].

So put not forward similitudes for Allaah [as there is nothing similar to Him, nor He resembles anything]**.** [Qur'aan, *soorat an-Nahl* (16): 74].

And whoever assigns a specification (*Kayf*) to the Hands of Allaah and says that they are of a particular manner, any manner, then he has said about Allaah of which he has no knowledge and followed that of which he has no knowledge.

The Importance of Tawheed Al-Asmaa' was Sifaat

Question 9: We would like some more details about this type of *Tawheed* i.e. *Tawheed al-Asmaa' was Sifaat*.

The Answer: The truth is that this type of *Tawheed*, *Tawheed* of the Names and Attributes, should be discussed in more detail because of its importance and because the Muslim *Ummah* has been divided to a large extent with respect to it. But Allaah by His leave guided those who believed from the *Salaf* and their followers to the truth of that wherein they differed. And Indeed, Allaah guides whom he wills to a Straight Path.

A basic foundation regarding this type of *Tawheed* has preceded, and that is we must affirm whatever Names and Attributes Allaah has affirmed for Himself or His Messenger affirmed for Him in truth, without *Tahreef*, without *Ta'teel*, without *Takyeef* and without *Tamtheel*. Then we mentioned examples for this in reference to the Names of Allaah, The Mighty and Majestic, and an example with regard to one of His Attributes, the Hands. And that as far as the Names are concerned, we mentioned that we must affirm that whatever Allaah has Named Himself with is a Name of Allaah, and that we affirm what is implied by the Name from the Attribute as well as the effect necessitated by the Attribute [*al-Hukm*]. And we also stated that we must believe in whatever Attributes Allaah has qualified Himself with and that they are true and real. We gave an example and that was the Attribute of the Hands, since Allaah affirmed for Himself Two Hands, both of which are affirmed for Allaah in truth [i.e. not metaphorical].

However, it is not permitted for us to liken these Hands with the hands of the creatures, nor is it permissible for us to imagine in our hearts or utter on our tongues the *Kayfiyyah* of these Hands, because *Tamtheel* (drawing parallels to Allaah) is a rejection of the Saying of Allaah, The Mighty and Majestic,

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ ﴾ [الشورى: 11].

Nothing is like unto Him, and He is The All-Hearer, The All-Seer,[22] and a disobedience of Allaah because of The Exalted's Saying:

﴿ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ﴾ [النحل: ٧٤].

So put not forward similitudes for Allaah [as there is nothing similar to Him, nor He resembles anything]. [Qur'aan, *soorat an-Nahl* (16): 74].

As for the *Takyeef*, then it is committing that which Allaah has forbidden and declared unlawful, because Allaah Says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ ﴾

[الأعراف: ٣٣].

Say [O Muhammad ﷺ] **the things that my *Rabb* has indeed forbidden are: *Al-Fawaahish*** [great evil sins, every kind of unlawful sexual intercourse, etc.] **whether open or secret, sins** [of all kinds]**, wrongful oppression, joining partners** [in

[22] Qur'aan, *soorat ash-Shoora* (42): 11.

worship] **with Allaah for which He has given no authority and saying things about Allaah of which you have no knowledge.** [Qur'aan, *soorat al-A'raaf* (7): 33].

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴾ [الإسراء: 36].

And follow not [O man i.e., say not, or do not or witness not, etc.) **that of which you have no knowledge of** [e.g. one's saying, "I have seen," while in fact he does not seen, or "I have heard," while he has not heard]. **Verily! The hearing, and the sight, and the heart, of each of those (you) will be questioned** [by Allaah]. [Qur'aan, *sooart al-Israa'* (17): 36].

We shall give a second example about the Attributes, which is the *Istiwaa'* of Allaah on His *'Arsh* (Throne). Verily, Allaah has affirmed for Himself that He *Istawaa 'alaa* [ascended upon] His *'Arsh* in seven places in His Book (Al-Qur'aan) all stated by the word *Istawaa*. And now if we refer to the meaning of *al-Istiwaa'* in the Arabic language we find that whenever it is expressed in the transitive state with the preposition *'alaa* [above, on, upon], then it necessitates nothing but ascending and rising above something. Accordingly, the meaning of The Most High's Saying:

﴿ ٱلرَّحْمَـٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝ ﴾ [طه: 5].

The Most Merciful *Istawaa 'alaa 'Arsh*, and the like from the *Aayaat*, is that Allaah ascended above His *'Arsh* and that this is a particular transcendence other than the absolute

Transcendence above the entire worlds.[23] And That this *'Uluw* (transcendence) of Allaah, is affirmed in truth, for He ascended above His *'Arsh* in a manner befitting Him, The Mighty and Majestic, and which does not resemble the mounting of a person above a bed, or on a cattle, or on ships, things which Allaah has mentioned in His Saying:

﴿ وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾ ﴾ [الزخرف: 12-14].

And He has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the Favour of your *Rabb* when you mount thereon, and say, "Far removed from all imperfection Who has subjected this to us, and we could never have it [by our efforts]**. And verily, to our *Rabb* we indeed are to return!** [Qur'aan, *soorat az-Zukhruf* (43): 12-14].

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[23] In the *Aayah*:

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ ﴾

The Most Merciful ascended above the *'Arsh*, Allaah, The One free of all imperfection, mentioned the prepositional phrase على العرش [above the Throne], upon which the verb *Istawaa* acts before the verb itself. According to the basic principles of the Arabic grammar, bringing forward that which usually comes afterward indicates restriction and particularization. Hence, the *Istiwaa'* of Allaah upon the *'Arsh* is a particular '*uluw* (transcendence).

So, it is impossible that the mounting of the creature on something would be such that the ascending of Allaah above His *'Arsh* resembles it, because there is nothing like unto Allaah in all of His Attributes.

Whoever said that the meaning of "استوى على العرش" [Ascended above the 'Arsh] is "استولى على العرش" *Istawlaa* (gained mastery over) the '*Arsh*, then indeed has committed a very serious mistake, because this is changing the words from their right places, and is contrary to the consensus of the *Sahaabah* and *at-Taabi'eena lahum bi Ihsaan* (their successors in righteousness) and necessitates futile consequences which are impossible for the believer to utter in regards to Allaah, The Mighty and Majestic. This is because, without any doubt, the Noble Qur'aan was sent down in the Arabic language, as The Most High Said:

﴿ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾ ﴾ [الزخرف: 3].

And verily, we have made it a (brought down this) **Qur'aan in Arabic so that you may be able to understand** [its meanings and its admonitions]. [Qur'aan, *soorat az-Zaukhruf* (43): 3].

And also He, The Exalted, Said:

﴿ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ
مُّبِينٍ ﴿١٩٥﴾ ﴾ [الشعراء: 193-195].

[And truly this Qur'aan is a revelation] **which the trustworthy *Rooh*** [Gibreel] **has brought down upon your**

heart [O Muhammad ﷺ] **that you may be** [one] **of the warners in the plain Arabic language.** [Qur'aan, *Soorat ash-Shu'araa'* (26): 193-195].

The meaning in the Arabic language entailed by the wording "*Istawaa 'Alaa* such and such" is "Ascending and settling above [*al-'Uluw wal Istiqraar*]." Verily, this meaning is in full agreement with the wording.

So the meaning of "*Istawaa 'alal 'Arsh*" is that He [Allaah] ascended above it in a particular way that befits His Majesty and Greatness. Therefore, if we interpret it to mean *Istawlaa,* then indeed we have changed the words from their right places, because by doing so we have changed the meaning of *'Uluw* (transcendence) denoted by the Arabic language, the language of the Qur'aan, to that of *Isteelaa'* (taking mastery of).

Moreover, the *Salaf* and their successors in righteousness are agreed upon as of the meaning of *'Istiwaa'* (ascending above) due to the fact that there is no single letter of a different interpretation that has been quoted from them. And the rule is that when a term is mentioned in the Qur'aan or in the *Sunnah* and there is nothing reported from the *Salaf* which opposes its obvious meaning or explains it in a way opposite to its obviously understood meaning, then this means that they have basically preserved it in accordance with its obviously understood meaning (*'Alaa Thaahirihi*) and that they believed in that which it implies. That is why if someone asks us: "Do you have an explicit wording that the *Salaf* interpreted the term *Istawaa* as *'Alaa* على (ascended above)? We will say: "Yes! The *Salaf* has mentioned this explanation. However,

assuming that this has not been explicitly stated by them, then the basic principle regarding the meaning of the wording in the Qur'aan and in the *Sunnah* is that it remains on the meaning necessitated by the Arabic language.

As to the futile obligations necessitated by interpreting *Istawaa* to mean *Isteelaa'*, they become evident if we contemplate The Most High's Saying:

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ﴾ [الأعراف: ٥٤].

Verily! Your *Rabb* is Allaah who created the heavens and the earth in six days, then He *Istawaa* (ascended above) the Throne]:[24]

If we say that the meaning of *Istawaa* is *Istawlaa* [gained mastery of], then this necessitates that before the creation of the heavens and the earth, the *'Arsh* was not a possession of Allaah, because He said (what means): "He created **then** *Istawaa*." So, if you say that this means that "He [created] **then** *Istawlaa*," then this would necessitate that the *'Arsh* did not belong to Allaah before the creation of the heavens and the earth, not even when they were created. This would also necessitate that the expression that "Allaah gained mastery of the earth, and of anything of His creation," whether stated or implied, is correct. And there is no doubt that such meaning (*Istawlaa*) is futile and does not befit Allaah, The Mighty and

[24] *Soorat al-A'raaf* (7): 54.

Majestic. Accordingly, it has been made clear that the interpretation of *Istiwaa'* with *Isteelaa'* includes two prohibitions: **One of them** is changing the words form their right places, and the **second** is attributing to Allaah qualities which does not befit Him.

The obligations Towards Each Type Tawheed

Question 10: What is obligatory upon us towards each of the types alone?

The Answer: It is obligatory upon us to believe in all that which is comprised in each type, and that we single out Allaah, The Mighty and Majestic, with all the meanings necessitated by each particular type.

The Danger in Worshipping other than Allaah

Question 11: What is the ruling on directing any kind of worship to other than Allaah, The One free of all imperfections?

The answer may be understood from what has preceeded where we said that *Tawheed al-'Ibaadah* is to single Allaah out with all worship. This means that nobody should give any share of worship to other than Allaah, The Most High.

It is known, for example, that sacrificing (*ath-Thabh*) is a means by which a person draws nearer to Allaah, because Allaah has commanded it in His Saying:

﴿ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴾ [الكوثر: 2].

Therefore turn (your) **in prayer to your *Rabb* and sacrifice** [to Him only]. [Qur'aan, *Sooarat al-Kawthar* (108): 2].

And so each means of nearness to Allaah is an act of worship. So if a person sacrifices anything to other than Allaah out of veneration of the one for whom he sacrifices, and as an act of submission to him and a means of nearness to him, in the very same manner he venerates Allaah and seeks nearness to Him, then he is setting up rivals to Allaah, The One free of all imperfection, in worship (i.e. he is a *Mushrik*). And in that case, Allaah has made it clear that He has forbade *al-Jannah* for the *Mushrik* and his abode is the Fire of Hell. Accordingly, we say that what is done by some people from sacrificing for the graves of those whom they claim to be *Awliyaa'* (friends of Allaah), is *Shirk* which takes the person out of the Religion. Our advice to those people is that they must repent to Allaah, The Mighty and Majestic, from what they have done. They should make their sacrifice for Allaah alone in the same manner they make their prayers and fasting for Allaah alone. If they do so, then their past sins will be forgiven as Allaah, The Most High, Said:

﴿ قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ ﴾ [الأنفال: 3].

Say to those who have disbelieved, if they cease then their past will be forgiven (from disbelief). [Qur'aan, *Soorat al-Anfaal* (8): 38].

Indeed Allaah will give them more than that. He will change their sins into good deeds, as Allaah, the Most High, Says:

﴿ وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَـٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَـٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَـٰلِحًا فَأُو۟لَـٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَـٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾ ﴾ [الفرقان: 68-70].

And those who invoke not any other *Ilaah* (god**) along with Allaah, nor kill such life as Allaah has forbidden, except for a just cause, nor commit illegal sexual intercourse, (**nor**)—and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; except those who repent and believe (**in *Tawheed***), and do righteous deeds, for those, Allaah will change their sins into good deeds, and Allaah is the One who is Oft-forgiving, and Most Merciful.** [Qur'aan, *soorat al-Furqaan* (25): 68-70].

So, my advice to those who seek nearness to the occupants of the graves by offering sacrifices for them, is to repent to Allaah, The Most High, from this action and to turn to Him. If they do so, then they shall receive the glad tidings of forgiveness from Allaah, The One who is Most Generous and who is Very Bountiful (المنَّان: *al-Man-naan*). Indeed Allaah, The One free from all imperfection is pleased with the repentance of those who repent to Him.

The Meaning of Ash-Shahaadataan

Question 12: What is the meaning of *Ash-Shahaadataan: La Ilaaha Illallaah* and *Muhammad Rasoolulaah*.

The Answer: The *Shahaadah* (testimony) that *La Ilaaha Illallaah* and that *Muhammad Rasoolullaah* (Muhammad is the Messenger of Allaah) is the key of Islaam. Entering the fold of Islaam is impossible without them. That is why the Prophet ﷺ commanded Mu'aadh ibn Jabal (رضي الله عنه) when he sent him to Yemen that the very first thing he should call them to is the ***Shahaadah*: *La Ilaaha Illallaah*, *Muhammad Rasoolallaah.***[25]

As far as the first part comprising the testimony that *La Ilaaha Illallaah*, it means that the person must assert with his tongue and in his heart that there is nothing that is worshipped rightfully except Allaah, The Mighty and Majestic. This is because the word *Ilaah*[26] means *Ma'looh* (that which is worshipped out of love, magnification, deification, and longing), and *Atta-alluh* means (deification), signifying that:

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[25] The testimony that none has the right to be worshipped except Allaah and that Muhammad ﷺ is the Messenger of Allaah is a single pillar of Islaam even though it consists of two complementary parts. The first part [*Laa Ilaaha Illallaah*] necessitates that all acts of worship must be sincerely devoted to Allaah alone. The second part [*Muhammad Rasoolullaah*] obligates that all worship must be done in accordance with the way of the Prophet ﷺ. Therefore, no worship will be accepted unless it fulfills the obligations of both parts.

[26] *Ilaah* is of the measure *fi'aal* in the sense of the measure *maf'ool* meaning *ma'looh*.

None deserves to be worshipped except Allaah Alone.

The sentence: *La Ilaaha Illallaah* comprises a denial and an affirmation. As for the denial it is: "*La Ilaaha*: None has the right to be worshipped," and as for the affirmation, then it is: "*Illallaah*: Except Allaah." The term "Allaah" is a substitute (*gr. Badal*) for the unspoken predicate of *La*, because in the sentence there is a term which is understood in meaning but not stated in words and it is *haqq* (rightfully). So, the complete sentence is *La Ilaaha Haqq Illallaah*: There is nothing that is worshipped rightfully except Allaah. So, this *Shahaadah* is an attestation with the tongue following the belief with the heart that there is nothing that is worshipped rightfully and deservingly except Allaah, The Mighty and Majestic. It comprises the sincere and pure dedication of worship to Allaah Alone, and the denial of any worship for everything besides Him.

The realisation of completion of the meaning of the sentence with the unstated word (predicate) *haqq* (rightfully), clarifies the answer for the following question often raised by many people: How can you say that there is no *Ilaah* except Allaah despite the fact that there are "gods" worshipped besides Allaah? Also, Allaah calls them "gods: *Aaliha*" and those who worship them call them "gods". Allaah, The Most Exalted and The Most High, Says:

﴿ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ﴾

[هود: 101].

So their gods which they invoked besides Allaah, could not avail them when there came the Command of your *Rabb*

[to destroy them]. [Qur'aan, *soorat Hood* (11): 101].

He, The Exalted, also Says:

﴿ وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ ﴾ [الإسراء: 39].

And set not up with Allaah any other *Ilaah* [god] [Qur'aan, *soorat al-Israa'* (17): 39].

﴿ وَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ ﴾ [القصص: 88].

And invoke not any other *Ilaah* [god] **along with Allaah.** [Qur'aan, *soorat al-Qasas* (28): 88].

So, how could it be possible to say that none has the right to be worshipped except Allaah when other deities are confirmed besides Allaah, The Mighty and Majestic, and when all of the messengers said to their people:

﴿ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَـٰهٍ غَيۡرُهُۥٓ ﴾ [الأعراف: 59].

Worship Allaah Alone, you have no other god besides Allaah (who deserves your worship**).** [Qur'aan, *soorat al-A'raaf* (7): 59].

The answer to this question will become clear when we recognise the unstated term to complete the meaning of the statement *La Ilaaha Illallaah.* So we say: "These *Aalihah* (gods) which are worshipped besides Allaah are gods, but they are false and futile gods. They are not true gods and do not possess anything from the right of divinity as proven by the Saying of Allaah, The Most High:

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ
ٱلْكَبِيرُ ﴿٣٠﴾ ﴾ [لقمان: 30].

That is because Allaah, He is the Truth (the true God who deserves all worship) **and those gods that the Mushriks invoke besides Him are futile and false, and that Allaah is The Most High,** (above everything) **The Most Great.** [Qur'aan, *soorat Luqmaan* (31): 30].

Additional proof is in the Saying of Allaah, The Most High:

﴿ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾
تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾ إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ
بِهَا مِن سُلْطَٰنٍ ﴾ [النجم: ١٩-٢٣].

Have you then considered, (O *Mushriks*) **al-Laat, al-'Uzzaa, and the other one Manaat, the third of them?**[27] **How do you prefer for yourselves the male offspring and then falsely attribute females,**[28] (something that you hate for yourselves, to Allaah?) **This is a division most unfair! They** (their idols) **are but names which you and your forefathers**

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27 These are names of some of the idols worshipped by the pagan Arabs.

28 They claimed that the angels are the daughters of Allaah. It is also said that they considered al-Laat, al-'Uzzaa and Manaat as female partners to Allaah. Far removed is Allaah above what they attributed to Him. [See ash-Shawkaanee's *Fathul Qadeer* (Jeddah, KSA: Daar al-Andalus al-Khadraa', 1st ed., 1415/1994)], p.108.

have invented. Allaah has sent down no authority for that. [Qur'aan, *soorat an-Najm* (53): 19-23].

Furthermore, the Saying of Allaah, The Exalted, concerning Prophet Yoosuf (عليه السلام) is yet another proof:

﴿ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ﴾ [يوسف: 40].

You do not worship besides Allaah except idols that you call gods and which you and your forefathers have invented names for them. Verily! Allaah has sent down no proof for that. [Qur'aan, *soorat Yoosuf* (12): 40].

Therefore, the meaning of *La Ilaaha Illallaah* is: None has the right to be worshipped except Allaah, The Mighty and Majestic. As for those things which are worshipped besides Allaah—like: Messengers, Angels, Awliyaa' (friends of Allaah), stones, trees, the sun, the moon or other things—then the divinity which their worshippers claim for them is not a reality, i.e. it is false and futile. The true Godship is that of Allaah, The Mighty and Majestic.

The Meaning of The Shahaadah:

Muhammad is the Messenger of Allaah.

Question 13: You explained the meaning of the Shahaadah: *La Ilaaha Illallaah*. So, what is the meaning of the *Shahaadha*: *Muhammad Rasoolullaah*

The Answer: As for the meaning of the testification that Muhammad (ﷺ) is the Messenger of Allaah [*Muhammad Rasoolullaah*] then it is the attestation with the tongue and the belief with the heart that Muhammad bin 'Abdullaah al-Qurashee al-Haashimee is the Messenger of Allaah to all of the creation, to the *Jinn* and mankind, as stated by Allaah, The Most High:

﴿ إِنِّى رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ٱلَّذِى لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡىِۦ وَيُمِيتُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلۡأُمِّىِّ ٱلَّذِى يُؤۡمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمۡ تَهۡتَدُونَ ﴿١٥٨﴾ ﴾ [الأعراف: 158].

Verily! I am Allaah's Messenger to you all. He is the One to whom the Dominion of the heavens and the earth belongs, none has the right to be worshipped but Him; It is He Who gives life and causes death. So believe in Allaah and His Messenger, the Prophet who can neither read nor right, who believes in Allaah and in His Words [this Qur'aan] **and follow him so that you may be guided.** [Qur'aan, *soorat al-A'raaf* (7): 158].

He, The Most High, also Said:

﴿ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ۝١ ﴾ [الفرقان: 1].

(Exalted is) **Blessed be He Who sent down the Criterion** [of right and wrong, i.e. the Qur'aan] **to His slave** [Muhammad ﷺ] **that he may be a warner to the *'Aalameen*** (mankind and *Jinn*). [Qur'aan, *soorat al-Furqaan* (25): 1].

This *Shahaadah* necessitates that you believe whatever Allaah's Messenger informed you of; you comply with whatever he commands; you avoid whatever he forbade and prohibited, and that you do not worship Allaah except with that which he prescribed. It also necessitates that you do not believe that Allaah's Messenger has any share nor any right in *Ar-Ruboobiyyah* or in controlling the affairs of the creation, nor any right to be worshipped at all. Rather, he ﷺ is a slave-worshipper, not one to be worshipped; and that he is a Messenger who is not to be belied. It is not in his power to bring harm or benefit, neither for himself nor for others, except as Allaah Wills. This is evident in the Saying of Allaah, The Most High:

﴿ قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ﴾ [الأنعام: 50].

Say [O Muhammad ﷺ]: "**I do not tell you that with me are the treasures of Allaah, nor that I know of** *al-Ghayeb* (the hidden and unseen); **nor I tell you that I am an angel. I but**

follow what is revealed to me (by inspiration**).**" [Qur'aan, *soorat al-An'aam* (6): 50].

He is a slave of Allaah who acts as he is commanded and follows the orders he is given. And Allaah, The Most High, Says:

﴿ قُلْ إِنِّي لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ۝ ﴾ [الجن: 21-22].

[Say O Muhammad ﷺ]: **"It is not in my power to cause (bring) you harm or bring** (guide) **you to the Right Path."** Say: **"None can protect me from Allaah's Punishment** [if I were to disobey Him]**, nor should I find refuge except in Him."** [Qur'aan, *soorat al-Jinn* (72): 21-22].

Allaah, The Most High, also Says:

﴿ قُل لَّآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ۝ ﴾ [الأعراف: 188].

Say (O Muhammad ﷺ): **"I possess no power of benefit or hurt to myself except as Allaah Will. And if I had the knowledge of the *Ghayeb*, I shoud have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."** [Qur'aan, *soorat al-A'raaf* (7): 188].

So, this is the meaning of the testimony of *Laa Ilaaha Illalaah*, *Muhammad Rasoolullaah.* From this meaning the person knows that nothing from the creation deserves the right to be worshipped, not the Messenger of Allaah ﷺ nor anyone from the creation who is below him in rank; and that worship an only be for Allaah, alone; and that the right of Allaah's Messenger upon us is to give him the rank and standing which Allaah, The Most High, gave to him: The slave of Allaah and His Messenger.

The Difference Between the Profession with the Tongue and the Profession with the Heart

Question 14: However, what is the difference between the profession of the testimony of faith with the tongue and its profession with the heart? Is it obligatory to profess both?

The Answer: The difference between the profession with the tongue and that with the heart is obvious, because some people, like the hypocrites, profess the testimony with their tongues only. As for these hypocrites, Allaah Says concerning them:

﴿ إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ﴾ [المنافقون: 1].

When the hypocrites come to you [O Muhammad (ﷺ)], **they say: "We testify that you are indeed the Messenger of Allaah."** [Qur'aan, *soorat al-Munaafiqoon* (63): 1].

Immediately following this, however, Allaah, The Most High, Says:

﴿ وَٱللَّهُ يَعۡلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ﴾ [المنافقون: 1].

Allaah knows that you are indeed His Messenger, and Allaah bears witness that the hypocrites are liars indeed. [Qur'aan, *soorat al-Munaafiqoon* (63): 1].

Those people professed with their tongues but not with their hearts. A person may profess with his heart but does not utter it. This kind of profession does not avail him in as much his profession is not outwardly manifested. As to what is between him and Allaah, then its knowledge is with Allaah, or the ruling on it is with Allaah. However, in as far as the ruling in this life, the profession with his heart alone, does not avail him. It cannot be ruled that he is a Muslim as long as he does not utter the testimony with his tongue, unless he is physically or legally incapable of doing so, then, in this case, he may be dealt with as necessitated by his condition. So, it is inevitable that the testimony be in the heart and on the tongue.

A Doubt and its Rebuttle

Question 15: What lead to this question is that nowadays there is a group of people when they are called to worship Allaah they say: "Allaah is the *Rabb* of the hearts." We would like also that you comment on this response?

The Answer: We say that Allaah is indeed the *Rabb* of the hearts as well as the tongues. He is not the *Rabb* of the hearts only; and if the hearts become good then the limbs become good, because the Prophet ﷺ says:

"ألا وإنَّ في الجسدِ مُضغة إذا صَلُحَت صَلُحَ الجسَدُ كُلُّه، وإذا فَسَدَت فَسَدَ الجَسَدُ كُلُّه ألا وهِيَ القَلب." [البخاري ومسلم].

***Verily, there is a piece of flesh in the body, if it becomes good** [reformed]**, the whole of the body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart**.*[29]

This *Hadeeth* renders the futile and false the claim by some, who when you advise him in regard to certain things with which he disobeys Allaah, he says: "*at-Taqwaa*[30] is right here," and he points towards his chest.[31] His is a word of truth intended to imply something futile. In fact a word may be true in its general sense, but the speaker intends to imply by it a futile meaning. Indeed think of the Saying of Allaah, The Most High, concerning the *Mushriks*:

﴿ سَيَقُولُ ٱلَّذِينَ أَشْرَكُواْ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَيْءٍ ﴾

[الأنعام: ١٤٨].

The *Mushriks* will say: "**If Allaah had willed, we would have not committed *Shirk*, nor would our fathers, and we would not have forbidden anything** [against His Will]! [Qur'aan, *soorat al-An'aam* (6): 148].

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[29] An agreed upon *hadeeth*. See *Saheeh al-Bukhaaree,* vol.1, no. 49.

[30] The true meaning of *at-Taqwaa* is fearing Allaah and hoping for His Mercy by executing His Commands and staying away from all that He has forbidden.

[31] The Prophet (ﷺ) in the authentic *hadeeth* reported by Muslim said: "***A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The Taqwaa is here [and while saying so] he pointed towards his chest thrice.***" See *Saheeh Muslim*, vol. 4, no.6219.

So, they said: "If Allaah had willed, we would have not committed *Shirk*," and they were truthful in that which they said. Because if Allaah had willed, they would have not committed *Shirk*. They, however, did not intend the truth by using this word. Rather, they wanted to justify their staying on their *Shirk* and the lifting of punishment from upon them. This is why Allaah, The Most High, Said:

﴿ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ حَتَّىٰ ذَاقُواْ بَأۡسَنَا ﴾ [الأنعام: 148].

Likewise belied those who were before them, [they argued falsely with Allaah's Messengers], **till they tasted of Our Wrath**. [Qur'aan, *soorat al-An'aam* (6): 148].

So, of no avail to them was the use of *al-Qadar*[32] [Allaah's Pre-decree] as a plea when they intended it to be a justification for continuing on their *Shirk*, and an excuse for lifting the blame and punishment from upon themselves.[33] The actual fact, however, is exactly as they have put it: "**If Allaah had not willed, they would not have committed *Shirk*,**" as Allaah, The Most High, said to His Messenger:

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[32] *Al-Qadar*: Allaah's Pre-ordainment of the creation in accordance with His Foreknowledge, and in accordance with His Wisdom.

[33] In his book *Sharh al-Usool ath-Thalaathah*, Shaykh Muhammd Bin 'Uthaymeen, may Allaah's Mercy be upon him, said: "If there had been any excuse for them in *al-Qadar* then Allaah would not have sent down His Punishment upon them." See *Sharh al-Usool ath-Thalaathah* [English Translation by brother Daawood Burbank], p.186, *Daar al-Hidaayah* Publishing, Birmingham, U.K.

﴿ ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ﴾ [الأنعام: 106-107].

Follow what has been inspired to you [O Muhammad ﷺ] **from your *Rabb, Laa Ilaaha Illaa Huwa*** [none has the right to be worshipped but He] **and turn aside from the *Mushriks*. Had Allaah willed, they would have not committed *Shirk*.** [Qur'aan, *soorat al-An'aam* (6): 106-107].

There is, however, a difference between the two cases. In the latter case, Allaah Said to His Prophet (what means): "**Had Allaah willed, they would have not committed *Shirk***," in order to clarify that their *Shirk* occurs by His Will, and that He, The One free of all imperfections, The Most High, has a Wisdom as to the committing of *Shirk* by them; and in order to comfort His Prophet (ﷺ) that this action of theirs (*Shirk*) takes place by His, The Exalted and Most High's, Will.

Therefore, the important thing is that the person who says when you give him advice: "**at-Taqwaa is here** [i.e. in his heart]," has said a true word indeed. However, he intended by it something futile and false, because the one who said: "**at-Taqwaa is here...**" is the Prophet ﷺ, the same one who also said:

"ألا وإنَّ في الجَسَدِ مضغةً، إذا صَلُحَت، صَلُحَ الجَسَدُ كُلُّه..."

"***Verily, there is a piece of flesh in the body, if it becomes good** [reformed], **the whole of the body becomes good...***"

If there is *Taqwaa* in the heart, then it is imperative that there is *Taqwaa* in the limbs, and the outward actions are a sign of

the inward actions of the heart.

The Meaning of Eemaan

Question 16: Briefly, what is the meaning of *Eemaan* [faith] and its pillars.

The Answer: ***Eemaan*** has two meanings:

1- A linguistic meaning which is: The attestation to and the belief in a thing (*al-Iqraar wa-Tasdeeq*).

2- A legal (*Shar'ee*) meaning that is: The attestation that necessitates acceptance and submission. Legally, therefore, a person's attestation to whatever is obligatory from faith is not sufficient unless he accepts and submits. For example, if a person attests and acknowledges that Muhammad is the Messenger of Allaah, but he neither accepts that which he ﷺ brought, nor submits to his commands, then he is not a believer. For this reason, there was amongst the *Mushriks* those who acknowledged and attested to the Prophet's (ﷺ) Message, but they did not obediently yield and submit to him, rather, they remained on the religion of their folk. Hence, their mere attestation, without acceptance and submission, was of no avail to them.

So, the legal meaning of belief is more specific than its meaning in the Arabic language. Also, it may be that the legal meaning is more general than the linguistic one. Consider, for example, the prayers; it is from the *Eemaan* in its legal sense, as Allaah, The Most High, Says:

﴿ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ ﴾

[البقرة: 143].

Certainly, Allaah would never make your faith to be lost. [Qur'aan, *soorat al-Baqarah* (2): 143], meaning, "Your prayers towards Jerusalem [to which they were used to face in prayer before Allaah commanded them to turn their faces towards Makkah]. Linguistically, however, *Salaat* is not called "faith," because it is an outward act, whereas faith (*Eemaan*), in the [Arabic] language is from the matters of the inward [i.e. pertaining to the heart].

So, if we want to define the legal *Eemaan* (*al-Eemaan ash-Shar'ee*), then we say that it is: The attestation which necessitates acceptance and submission, and if it does not necessitate this, then it is not considered a legal faith.

The Relation of Eemaan to the Hadeeth of Jibreel (عليه السلام)

Question 17: Is the aforementioned meaning the same as that which came in Prophet's (ﷺ) answer to Jibreel's question about *Eemaan*?

The Answer: Yes, because the true *Eemaan* in Allaah and in His Angels, His Books, and His Messengers, necessitates acceptance and submission. So, whoever says that he is a believer in Allaah, His Angels, His Books and His Messengers, but he does not accept and submit, then this saying of his is of no benefit to him. The same applies to the faith he has in his heart, it is of no benefit to him unless he

accepts and yields in submission.

Question 18: If a person is asked about *Eemaan*, should he say that it means the attestation that obligates acceptance and submission, or should he say that it means to believe in Allaah, His Angels, His Books, and His Messengers as the Messenger ﷺ explained?

The Answer: We say that the meaning necessitates acceptance and submission, and accordingly if the person raising the question asks for details, then we say: You believe in Allaah, His Angels, His Books, and His Messengers. These details cover the Religion in its entirety.

The Meaning of Eemaan And Its Pillars

Question 19: We would like to expound on the meaning of *Eemaan* and also know of its pillars?

The Answer: We already spoke about the legal definition of *Eemaan* and the detail definition that the Prophet ﷺ mentioned in the Hadeeth of Jibreel. The legal definition, which we pointed out, is a general one that comprises the whole of *Deen*, i.e. the attestation which necessitates acceptance and submission. This definition is the one which the learned scholars refer to in *Usool* (Fundamentals), in the books of *'Aqaa'id* [singl. *'Aqeedah* (creed)]. As for the definition in the Hadeeth of Jibreel (عليه السلام), it constitutes a particular meaning of *Eemaan*. This is so because the Prophet (ﷺ) explained the meaning of Islaam when Jibreel first asked him about it, then

he (Jibreel) asked him about *Eemaan* which is the inwardly established *'Aqeedah*; and **Islaam**, constitutes the outward actions [i.e. The *Shahadatan*, *Salaat, Zakaat, Sawm* (fasting) and *Hajj*, and which are the *Arkaan* (pillars) of Islaam].

No one really doubts that a person's belief, that there is no true God worthy of worship except Allaah (*La Ilaaha Illallaah*) is from the *Eemaan*. There can be no doubt about this. However, since it is a declared statement, then it is considered from the acts of the outward which include [in addition to *La IlaahaIllallaah*], *Salaah, Zakat,* fasting, and *Hajj*.

On the other hand, the *Arkaan* of *Eemaan* explained by the Prophet (ﷺ) are six and they are known. The Prophet (ﷺ) said in his reply to Jibreel:

"أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ." [البخاري ومسلم واللفظ لمسلم].

"***Eemaan is that you truly believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and that you truly believe in the Pre-decree (al-Qadar), the good and the evil of it***."[34]

We are going to discuss these six pillars because of their importance:

The belief in Allaah: The belief in Allaah comprises four matters:

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[34] Reported by al-Bukhaaree in his *Saheeh*, vol.1, no.47, and by Muslim, *Saheeh Muslim,* vol.1, no.1. The cited narration is that of Muslim.

(1) The belief in His Existence
(2) The belief in His *Ruboobiyyah*
(3) The belief in His *Uloohiyyah*
(4) The belief in His Names and Attributes.

(1) The belief in the Existence of Allaah.

It is the full attestation that Allaah, The One free of all imperfection, The Most High, exists. No one openly denied the existence of Allaah, The Mighty and Majestic, except by way of haughtiness. Otherwise it is impossible for any reasonable person to claim that this creation was appeared by chance or it came into existence without a cause, due to the fact that this is something impossible to occur as agreed upon by the people of sound intellect. Indeed the existence of Allaah, The Mighty and Majestic, is something proven by all kinds of evidences:

(i) Rational
(ii) *Fitriyyah* [from *Fitrah*: Natural disposition],
(iii) Legal, and
(iv) *Hissiyyah* [from *Hiss*: What is experienced and perceived].

All of these four evidences prove the existence of Allaah, The Mighty and Majestic.

As for the **intellectual proof**, then it is that we witness the existence of this universe and what occurs in it from things which is rather impossible for any creature to do. The existence of creation: the heavens, the earth and what is in them from the stars, mountains, rivers, trees, the speaking, the

speechless, and so forth. How did this existence come into being? Did it appear by chance? Or did it occur without a cause? Or did it bring itself into existence? These are three possibilities whereby the intellect does not accept a fourth possibility. All of these possibilities are futile and false. As for it appearing by chance, then this is something that the intellect as well as reality itself denies, because you cannot bring such magnificent creation into existence just by chance; there must be a cause for each effect. Furthermore its astounding arrangement and harmonious order that has no conflict or collision within it, makes it impossible that it all came about randomly. This is because that which would come into existence by chance, its development would not be ordered because all of it is random and by chance.

As for the possibility that creation brought itself into existence, then it is also clearly impossible. This is because before its existence, creation did not exist, it was nothing; and that which is nothing cannot bring into existence that which does not exist.

As for the third possibility that this existence came to exist without a cause, then the meaning is the same as our saying that it appeared by chance; and this, as preceded, is impossible.

It remains to be said that existence has someone who brought it into being, and He is Allaah, The Mighty and Majestic. He, The Most High, Says:

﴿ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَـٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۚ

بَل لَّا يُوقِنُونَ ﴾ [الطور: 35-36].

Were they created by nothing? Or were they themselves the creators? (did they create themselves?) **Or did they create the heavens and the earth? Nay, they have no certainty?** [Qur'aan, *soorat at-Toor* (52): 35-36].

Hence, this creation rationally proves the existence of Allaah, The Mighty and Majestic. As for the proof of the natural disposition for the existence of Allaah, then it is so evident that it does not require a proof. This is because man is created upon the natural disposition (*Fitrah*) of belief in his *Rabb*. The Prophet (ﷺ) said:

"كلُّ مولودٍ يولَدُ على الفطرة فأبواهُ يُهَوِّدانه أو ينصِّرانه أو يمجِّسانه." [البخاري ومسلم].

"***Every child is born upon the natural disposition, then his parents change him into a Jew, or a Christian, or a Majian.***"[35]

That is why in case something suddenly befalls upon a person in this life such that it may destroy him, he would say with his tongue and without feeling: "O Allaah!" or "O *Rabb*!" or the like. This proves that the innate nature of man has been created upon the belief in the existence of Allaah, The Mighty and Majestic.

As for the proof of the *Hiss* for the existence of Allaah, then it is very often that we hear of supplications being answered by

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[35] Reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree*, vol.2, no.467.

Allaah. Also the person himself who calls upon Allaah, his supplications are indeed responded to. Many are those who invoked Allaah and said: "O [Yaa] *Rabb*," and behold! They saw response was right before his eyes! Indeed in the Qur'aan there are many examples for this, like the Saying of Allaah, The Most High:

﴿ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾ فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ﴾ [الأنبياء: 83-84].

And (remember) **Ayyub** (Job)**, when he cried to his *Rabb*: "Verily, distress has seized me, and you are the Most Merciful of all those who show mercy". So We answered his call, and We removed the distress that was on him**. [Qur'aan, *soorat al-Anbiyaa'* (21): 83-84].

In addition, there are many other examples from the *Sunnah*, one of which is the *Hadeeth* reported by Anas ibn Maalik in which he said: "A man [a bedouin Arab] entered the mosque on the day of Jum'ah whilst the Prophet (ﷺ) was delivering the *Khutbah*, and said: 'O Messenger of Allaah, property is being destroyed, and the passages have become blocked, so supplicate Allaah to send rain down upon us.' The Prophet (ﷺ) raised his hands and then said: 'O Allaah send down rain upon us; O Allaah send down rain upon us.' The sky was clear without any cloud in it. The Prophet (ﷺ) did not come down from his pulpit except that rain was flowing from his beard, may Allaah's *Salaat* and *Salaam* be upon him. There was a downpour of rain for one week. Then on the succeeding Friday a man (the same man or someone else) entered the mosque and said: 'O Messenger of Allaah, the houses are collapsing and

wealth is being flooded, so supplicate Allaah to stop the rain for us.' The Prophet (ﷺ) raised his hands and began to say: 'around us and not upon us,' pointing with his hands, and he did not point to any direction except that it cleared."[36] People then stepped out walking in the sunshine.

Many are the supplications which a person calls upon his *Rabb* (Allaah) to be answered are indeed responded to. This is a proof contained in what is experienced and perceived for the existence of Allaah, The Mighty and Majestic.

As for the *Shar'ee* proof for the existence of Allaah, then it is beyond being enumerated. Indeed the Qur'aan in its entirety as well as all of the affirmed *Ahaadeeth* in their legal and informative nature, proves the existence of Allaah, The Mighty and Majestic, as Allaah Says concerning the Sublime Qur'aan:

﴿ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا ﴿٨٢﴾ ﴾ [النساء: ٨٢].

Had it been from other than Allaah, they would have surely found therein much discrepancy. [Qur'aan, *soorat an-Nisaa'* (4): 82].

The belief in the existence of Allaah, is one of the matters that comprise(s) the belief in Allaah. As for the belief in Allaah's *Ruboobiyyah*, *Uloohiyyah*, Names and Attributes, then a detailed discussion of these branches of *Tawheed* has

[36] Collected by al-Bukhaaree in his *Saheeh*, vol.2, no.55, and Muslim, vol.2, no.1955.

preceded.

How to Respond to the Dahrees[37]

Question 20: We know that the *Dahrees*, who are many nowadays and who are considered from the intellect because they think and infer, are agreed upon the belief in the non-existence of Allaah, The Mighty and Majestic. So, how to respond to people like this?

The Answer: First I would like to comment on your saying that

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[37] *Dahrees*: People who deny the existence of Allaah and claim that *ad-Dahr* (time) manages and disposes the affairs of the world. Allaah, The Most High, says concerning them:

﴿ وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ ﴾ [الجاثية: 24].

And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *ad-Dahr* (time)**. And they have no knowledge of it: they only conjecture."** [Qur'aan, *soorat al-Jaathiyah* (45): 24].

The Prophet (ﷺ) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: **"يُؤْذِينِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الأَمْرُ أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ."** [متفق عليه].

"Allaah Said, 'The son of Adam annoys Me for he abuses Ad-Dahr though I am Ad-Dahr (Time); in My Hands are all things, and I cause the revolution of day and night'." [Agreed upon *hadeeth. Saheeh al-Bukhaaree,* vol. 6, no.351].

The statement "I am *ad-Dahr*," means that Allaah is The One Who manages Time as explained in the *hadeeth* itself: ***"In My Hands are all things*** [including Time]." Allaah is The One who Created everything and who disposes the affairs of everything [including Time]. It is wrong, therefore, to attribute anything to Time.

they are intellectual. So, if you mean by the intellect that of contemplation, then yes! They are intellectuals who contemplate and understand; and if you mean by that the maturity of the intellect and its following of the right way in its affairs (*Rushd*), then they are not intellectuals. That is why Allaah described the *Kuffaar* as deaf, dumb, and blind, so they have no sense. They are, however, intellectuals–having the intellect of contemplation, through which evidence is established upon them.

In reality when they say that Allaah does not exist they say this out of arrogance, otherwise they know it is impossible that an erected door makes itself exist nor does it make itself stand upright. They know that it is inevitable that such door needed a carpenter or a blacksmith to build. It is also certain that it needed a construction worker to install. Indeed they know the food they eat and the water they drink definitely is in need of someone to produce and that the food is in need of someone to sow its seeds. They also know that it is impossible for anyone from the people to create such seed-produce, nor to make its seed grow to become a standing crop having stems and bearing fruits.

They know all of this, and they know that this is something which humans are incapable of doing. They, however, are being arrogant, and there is no benefit in debating with an arrogant. He will never accept [the truth], no matter what it may be. If you tell him, "This is the sun" and it is right before him, he will not accept. It is a waste of time to argue with people of this kind, and, as stated by some scholars, the way to invite them is to contend with them in fight not in debates.

The Eemaan (Belief) and its Pillars

Question 21: What are the Pillars of *Eemaan*?

The Answer: Eemaan is to believe in Allaah, His Angels, His Books, His Messengers, The Last Day, and A*l-Qadar*, its good and its evil. We already have discussed the matter of belief in Allaah. As to the issue of belief in the **Angels**, we say that they are creatures from the world of *al-Ghayeb* whom Allaah, The Most Mighty and Most Majestic, Created from light and made them submissive to His Command:

﴿ يُسَبِّحُونَ ٱلَّيۡلَ وَٱلنَّهَارَ لَا يَفۡتُرُونَ ﴿٢٠﴾ ﴾ [الأنبياء: 20].

They (the angels) **glorify Allah's Praises night and day, and they never slacken (**to do so**).** [Qur'aan, *soorat al-Anbiyaa'* (21): 20].

﴿ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ﴿٦﴾ ﴾ [التحريم: 6].

They disobey not Allaah in that which He Commands them, but they do that which they are commanded. [Qur'aan, *soorat at-Tahreem* (66): 6].

The angels are of various kinds with respect to their deeds, tasks, and levels. Jibreel, *'alayyhis-Salaam*, is entrusted with *al-Wahy* (Revelation); he brings down the Revelation from Allaah upon His Messengers, as He, The Most High, said:

﴿ نَزَلَ بِهِ ٱلرُّوحُ ٱلۡأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلۡبِكَ لِتَكُونَ مِنَ ٱلۡمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾ ﴾ [الشعراء: 193-195].

Truly, which the trustworthy Ruh has brought [this Qur'aan] **down upon your heart** (O Muhammad ﷺ) **that you may be one of the warners, in plain Arabic language**. [Qur'aan, *soorat ash-Shu'araa'* (26): 193-195].

And He, The Most High, Said:

﴿ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ ﴾ [النحل: ١٠٢].

Say (O Muhammad ﷺ): **Verily *Ruh-ul-Qudus* [**Jibreel**,** the pure spirit**] has brought it** [the Qur'aan] **from your *Rabb* in truth**. [Qur'aan, *soorat an-Nahl* (16): 102].

The Prophet ﷺ saw him (Jibreel) twice in the actual shape that he had been created upon. Once he saw him in his genuine figure having six hundred wings covering the whole horizon.[38]

Meekaa'eel, one of the great angels, whom Allaah, The Most Mighty and Most Majestic, has entrusted with the duty of looking after rainfall and the growth of plants by rainfall.

Israafeel is also one of the great angels whom Allaah, The Most Mighty and Most Majestic, has entrusted with blowing the Horn (*as-Soor*). He is also one of the great angels who bear the magnificient *'Arsh* (Throne). The Prophet (ﷺ) used to mention the names of these three angels upon the beginning (after takbeer) of the night prayer (*Salaatul-layel*), saying:

"اللهُمَّ ربَّ جِبرائيلَ وميكائيلَ وإسرافيلَ، فاطرَ السمواتِ والأرضِ، عالِمَ الغيبِ والشَّهادةِ، أنتَ

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[38] See *Saheeh al-Bukhaaree*, vol. 4, nos. 455, 457.

تحكمُ بينَ عبادِكَ فيما كانوا فيهِ يختلفون، اهدني لما اختلفَ فيهِ من الحقِّ بإذنك، إنَّكَ تهدي من تشاءُ إلى صراطٍ مستقيم." [مسلم].

"***O Allaah, the Rabb of Jibreel, and Meekaa'eel, and Israafeel, the Creator of the heavens and the earth, the One Who Knows the world of al-Ghayeb and of ash-Shahaadah** (what is seen)**; You Judge amongst your slaves about that wherein they used to differ. Guide me by your Leave to the truth of that wherein they differed. And You Guide whom You Will to a Straight Path.***"[39]

The reason for mentioning these three angels is because each one of them is entrusted with that which comprises life; and the Resurrection from death is considered life. So, as far as we know, those three are the best of the angels.

Among them is the **angel of death** (*Malakul-Mawwt*) whose duty is to take the souls of the living (at the point of death). Amongst them also are two angels who are entrusted with recording the deeds of each person—one on his right and one on his left. There are angels who are in charge of attending the circles of knowledge.[40] Whoever needs more details about this subject let him review the works of the scholars.

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[39] Reported by Muslim in his *Saheeh*, vol.1, no.1694.

[40] Other angels include:
- (i) Those entrusted with the embryos in the womb,
- (ii) Maalik, who is entrusted to guard the Hellfire,
- (iii) Those whose duty is to question the deceased when he is placed in the grave asking him who is his *Rabb*, his *Deen*, and his Prophet,
- (iv) Those who take stand at every gate of the mosque to write the names of the people chronologically,
- (v) Those welcoming the believers when they enter *al-Jannah*.

The Belief in the Angels

Question 22: Are there other things related to the belief in the angels?

The Answer: It remains to be said that belief in the angels, may Allaah's *Salaam* and *Salaam* be upon them, is of two types, general and detailed one. Those whose names we know of, then we must believe specifically in each and every one of them. We say, "We believe in Allaah, and in Jibreel, Meekaa'eel, Israafeel, the angel of death, Maalik (who is entrusted to guard the Hellfire)", and so forth. As for those whose names are unknown to us, then we have general and comprehensive belief in all of them.

The angels are many in number, so many that only Allaah, The Most Mighty and Most Majestic, can enumerate them. The Prophet (ﷺ) said:

"فِي البيتِ المعمورِ الذي في السَّماءِ السَّابعةِ يدخُلُهُ كُلَّ يومٍ سبعونَ ألفَ ملكٍ ثم لا يعودونَ إليه آخرَ ما عليهِم." [متفق عليه].

"***In the 'Much Frequented House' that is in the seventh heaven, seventy thousand angels enter it each day praying in it every day, and then when they leave they never return to it, but another group arrives everyday.***"[41]

"ما من موضعِ أربعِ أصابعٍ في السَّماءِ إلاَّ وفيهِ ملَكٌ قائمٌ لله أو راكِعٌ أو ساجد." [الترمذي، أحمد، ابن ماجه، ابن حبَّان. قال الترمذي: حديث حسن غريب وحسَّنه الألباني].

He (ﷺ) also said, ***"There is not even the place for four fingers in the heavens except that it is occupied by an angel standing before Allaah,***

[41] Reported by al-Bukhaaree, vol.4, no.429 and Muslim, vol.1, no.309.

***or bowing** (in Rukoo'), **or prostrating**.*"[42]

We, however, do not know of them specifically, and of their deeds and duties except to the extent that we were brought about by the *Shar'*. All that which the *Shar'* detailed regarding their tasks, conditions and deeds is incumbent that we believe in it as it is detailed. As to the things that are not detailed, we must believe in them in general.

Believing in the angels, who possess from the abilities and powers that which is not possessed by humans, is from the Signs of Allaah, The Most Mighty and Most Majestic. Accordingly, believing in them is a belief in Allaah, The One free of all imperfections and The Most High, and in His Magnificent Ability.

It is incumbent that we love the angels, because they are believers and because they carry on the Commands of Allaah, The Most Mighty and Most Majestic. Anyone whose is an enemy to anyone of them is a *Kaafir* (disbeliever) as established in the Saying of Allaah, The Most High:

﴿ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبۡرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلۡكَٰفِرِينَ ﴿٩٨﴾ ﴾ [البقرة: 98].

Whoever is an enemy to Allaah, His Angels, His Messengers, Jibreel and Meekaa'eel, then verily, Allaah is

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[42] Reported by at-Tirmithee, Ahmad, and Ibn Hibbaan. At-Tirmithee said its degree is *hasan ghareeb*, and al-Albaanee graded it as *hasan* [*Saheeh Sunnan at-Tirmithee* (Arabic), no. 1882].

an enemy to the disbelievers. [Qur'aan, *soorat al-Baqarah* (2): 98].

He, The Most High, also Said:

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ﴾ [البقرة: 97].

Say (O Muhammad ﷺ): **Whoever is an enemy to Jibreel** [let him die in his fury], **for indeed he has brought it** [this Qur'aan] **down to your heart by Allaah's Permission, confirming what came before it** [i.e. the *Tarawa* (Torah) and the *Ingeel* (Gospel)]. [Qur'aan, *soorat al-Baqarah* (2): 97].

The Belief in the Books

Question 23: What about the Third Pillar of *Eemaan*?

The Answer: The third pillar of belief is the belief in the Books of Allaah, The Most Mighty and Most Majestic (ﷻ). These are the Books that Allaah has sent down upon His Messengers *'alayhimus-salaat was-Salaam*. Indeed, the Qur'aan (obviously) implies that none of the Messengers were sent except that Allaah (has) revealed with him a Book, as He, The Most High, Says:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ﴾ [الحديد: 25].

Indeed, We have sent our Messengers with clear proofs and have revealed with them the Books and the Balance that mankind may keep up justice. [Qur'aan, *soorat al-Hadeed* (57): 25].

He, The Most High, Says:

﴿ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ ﴿٢١٣﴾ ﴾ [البقرة: 213].

Mankind were one community [on *Tawheed*] **and Allaah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed**. [Qur'aan, *soorat al-Baqarah* (2): 213].

The way of belief in these Books is to have general and comprehensive belief in all of them. Whatever we knew of them by name, then we believe specifically in them. The *Tawraat*, *Injeel, az-Zaboor* (given down to Daawood عليه السلام), the *Suhuf* (Scriptures) of *Ibraaheem* and Moosaa (Moses), and the Noble Qur'aan, are specifically known to us. So, we believe specifically in them, as for those for which we do not know by name then we have general belief in all of them, because Allaah burdens not a person beyond his scope.

The question, however, is, "How do we believe in these Books?" We say that whatever had been authentically related to us from the reports about these Books, then, in any case, it is obligatory upon us to believe in them because they are from Allaah. Concerning the legislations contained in these Books, it is binding upon us to only act upon what is stated in the Noble Qur'aan. As to those reports that we have no knowledge of their authenticity, then we give no opinion respecting them until their authenticity becomes clear to us. Because these books were subjected to alterations, substitutions, and

modifications, as well as addition and omission.

The Belief in the Messengers

Question 23: What do you say regarding the Fourth Pillar of *Eemaan*–Belief in the Messengers?

The Answer: The belief in the Messengers *'alayhimus-salaatu was-Salaam*, is to believe that Allaah (ﷻ) has sent to mankind Messengers of their own reciting unto them His *aayaat* (Verses) and sanctifying them. The first of these Messengers was Nooh (Noah) *'alayhis-salaatu was-Salaam*. Before Nooh, however, no Messenger was sent. Hereby we know the error of the historians who said that Idrees *'alayhis-salaat was-Salaam* was before Nooh. The reason is that Allaah (ﷻ) says in His Book (i.e. al-Qur'aan):

﴿ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦ ﴾ [النساء: 163].

Indeed We sent Revelation to you (O Muhammad) **as We sent Revelation to Nooh and the Prophets after him.** [Qur'aan, *soorat an-Nisaa'* (4): 163].

And in the authentic *Hadeeth* relating the story of intercession (*Shafaa'ah*), it is reported that the Prophet (ﷺ) mentioned that the people will come to Nooh and say: "***You are the first of the Messengers whom Allaah sent to the people of the earth***..."[43] So, there is no Messenger before Nooh, and no Messenger after Muhammad (ﷺ). Allaah, The Most High, Says:

[43] Part of a long *hadeeth* reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree,* vol.4, no.556.

﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ﴾ [الأحزاب:40]

Indeed, Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allaah and the last of the Prophets. [Qur'aan, *soorat al-Ahzaab* (33): 40].

As to the descending of 'Eesaa (Jesus), the son of Mary, at the end of time, he does not descend as a Messenger entrusted to originate a new Message. Rather, he descends as a [prophet] ruling by the *Sharee'ah* of Muhammad (ﷺ), because it is obligatory upon 'Eesaa and all other prophets to believe in Muhammad (ﷺ), as Allaah, The Most High, Says:

﴿ وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ ﴾ [آل عمران: 81]

And [remember] **when Allaah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah*** [understanding of the Laws of Allaah, etc.]**, and afterwards there will come to you a Messenger** [Muhammad ﷺ] **confirming what is with you; you must then believe and help him". Allaah said: "Do you agree** [to it] **and will you take up My Covenant** [which I conclude with you]**?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses** [for this]." [Qur'aan, *soorat aal-'Imraan* (3): 81].

This Messenger who confirms what is with the prophets is Muhammad (ﷺ), as was authentically related from ibn 'Abbaas and others (*radiallaahu 'anhum*).

What is important, therefore, is to believe in the Messengers according to what has been mentioned above, i.e. the first of them is Nooh and the last is Muhammad (ﷺ). And the way of belief in them is that we believe and affirm whatever is narrated authentically from their reports because it is from Allaah (ﷻ). However, as for the laws revealed to them, it is not binding upon us to follow anything thereof, except that which was brought by Muhammad (ﷺ) and was necessitated by the *Sharee'ah*.

Regarding the particular Messengers, anyone whom Allaah or His Messenger (ﷺ) has made his name known to us, then we must specifically believe in him. As for those Messengers whose names were not made known to us then we have collective and general belief in all of them, just as we have said about the Books and the Angels.

The Belief in the Last Day

Question 25: How can the belief in the Last Day be?

The Answer: The belief in the Last Day means the belief in the Day when the Hour will be established (*qiyaamus-saa'ah*). It is called the Last Day (*al-Yawmul-Aakhir*) since there is no day that comes after it. Indeed man was nothing then he was brought to exist in his mother's womb, then in this life.

Afterwards he will transfer to the life of *al-Barzakh*[44] then to the Day of Resurrection. So, these are the five states of existence of man. Allaah, The Most High, Says:

﴿ هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴾ [الإنسان: 1].

Has there not been over man a period of time, when he was nothing to be mentioned. [Qur'aan, *soorat al-Insaan* (76): 1].

This is man's first state being nothing to be mentioned. Afterwards he came to exist in the womb of his mother, then he came out:

﴿ وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَـٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا ﴾ [النحل: 78].

And Allaah has brought you out from the wombs of your mothers while you know nothing. [Qur'aan, *soorat al-Nahl* (16): 78].

In this regard, it is proper to speak about the trial in the grave (*fitnatul-qabr*). This is that after the burial of the deceased, two angels will come to him and will ask him about his *Rabb*, his Deen, and his Prophet. As for the believer then Allaah will make him firm on the true saying. He will reply: "My Rabb is Allaah, and my Deen is Islaam, and my Prophet is Muhammad (ﷺ)." As for the unbeliever, he will say: "Aah, Aah I do not know. I heard the people saying something so I said it too." Following this trial of the grave there will be bliss or

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[44] *Barzakh*: lit. barrier; the state experienced after death until the Day of Resurrection.

punishment until the Day of Resurrection. Whoever is from the non-Muslims will be in Punishment until the Day of the Resurrection, and whoever is from the disobedient Muslims then he may be punished in his grave for a period known only to Allaah (ﷻ). Subsequently, punishment will be lifted from befalling upon him.

The Punishment or the bliss in the grave occurs mainly upon the soul, but the body may feel its pain; just as the punishment in this life inflicts the body and the self may feel it. For example, in this life beating befalls upon the body and similarly the pain. The self may get affected and then becomes saddened and distressed. In the grave, however, the matter is different, punishment or bliss occur on the soul; there is no doubt though that some of this punishment or bliss befalls upon the body, either by the joy caused by the bliss or by the pain of agony caused by the torture.

As for the time when the Hour is established i.e. on the Day of the greatest Resurrection, people will be raised from their graves to stand before *Rabbul 'Aalameen* (Allaah)–barefoot, naked, and uncircumcised. The skin cut off in the process of circumcision will return to its place so that man is raised up from his grave complete without any kind of defect, as Allaah, The Most High, Says:

﴿ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ﴾ [الأنبياء: 104].

As We began the first creation [when they were nothing] **We shall repeat it** [after their death]. [Qur'aan, *soorat al-Anbiyaa'* (21): 104].

Then the reckoning will take place as it is stated in the Book of Allaah and in the *Sunnah* of His Messenger (ﷺ), and people

will end up either in Paradise (*al-Jannah*) or in Hell-Fire. Whoever enters Paradise will live and remain therein forever and will not die. As for him who enters the Hell-Fire, if he is from those who committed acts of disobedience, and is not saved by way of intercession or does not receive a special Mercy (pardon) from Allaah, will eventually leave it after he is punished for what he deserves. He will not stay therein forever. As for the unbeliever, however, he will reside in it forever.

The Belief in al-Qadar

Question 26: What about the pillar of belief in *al-Qadar*.

The Answer: The belief in *al-Qadar* is one of the six pillars of *Eemaan* that the Messenger of Allaah (ﷺ) stated to Jibreel when the latter asked him about *Eemaan*. This matter is of paramount importance. In fact, people disputed in the issue *al-Qadar* for a longtime. Even during the time of the Prophet (ﷺ), people disputed and argued about it. Likewise until this day people are still in dispute.

All praise is to Allaah; the truth concerning *al-Qadar* is clear and evident so there is no need for disputing and arguing. And so, the belief in *al-Qadar* is to believe that Allaah (ﷻ) gave everything its due and decreed measure as He, The Most High, Says:

﴿ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ۝٢ ﴾ [الفرقان: 2].

And Allaah Created everything and gave everything its due and decreed measure. [Qur’aan, *soorat al-Furqaan* (25): 2].

This measure which Allaah (ﷻ) has Pre-decreed is in accordance with His Wisdom and in compliance with that which is necessitated by this Wisdom from noble objectives and beneficial outcomes for the people in their worldly affairs and in the hereafter (Paradise).

The belief in *al-Qadar* centers upon four matters:

The First Rank: *al-'Ilm* (Knowledge) which means to fully believe that Allaah (ﷻ) has encompassed everything with His Knowledge including that of the past, present, or the future, whether with regard to His Actions or the actions of His Creation. He has always and eternally Known everything, both the general and the specific details. The proofs for this rank of *al-Qadar* in the Qur'aan and *Sunnah* are many. Allaah, The Most Blessed and The Most High, Says:

﴿ إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ ۝ ﴾[آل عمران: 5].

Truly, nothing is hidden from Allaah in the earth or in the heavens. [Qur'aan, *soorat aal-'Imraan* (3): 5].
And also Allaah, The Most High, Says:

﴿ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ۝ ﴾ [الأنعام: 59].

And with Him are the keys of *al-Ghayeb*, none knows them but He. And He knows whatever there is in (or on) **the**

earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. [Qur'aan, *soorat al-An'aam* (6): 59].

And also He, The Most High, Says:

﴿ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ﴾ [ق: 16].

And indeed We have Created man, and We know what his ownself whispers to him. [Qur'aan, *soorat Qaaf* (50): 16].

And additionally, The Most High, (Allaah) Says:

﴿ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ ﴾ [البقرة: 283].

And Allaah is All-Knower of what you do. [Qur'aan, *soorat al-Baqarah* (2): 283].

In addition to other verses proving that the Knowledge of Allaah (ﷻ) encompasses everything in general and in details.

Anyone who denies the belief in this rank of *al-Qadar* then he is an unbeliever because he disbelieves Allaah and His Messenger as well as the general consensus of the Muslims, and because he defames the Perfection of Allaah (ﷻ). This is because the contrary of knowledge is either ignorance or forgetfulness, and both are imperfection. Indeed Allaah, The Most High, Says about Moosaa, *'alayihis-salaatu was-Salaam*, when Fir'awwn (the Pharoah) asked him:

﴿ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ ۖ لَّا يَضِلُّ رَبِّى وَلَا

يَنسَى ﴿٥٢﴾ ﴾ [طه: 51-52].

"What about the generations of old?" Moosaa said: "The knowledge thereof is with my *Rabb*, in a Record. My *Rabb* is neither unaware nor He forgets." [Qur'aan, *soorat Taahaa* (20): 51-52].

So He is not unaware, meaning He is not ignorant about anything of the future, nor does He forget anything of the past. **The Second Rank: *Al-Kitaabah*,** which means that Allaah, The Most High, Wrote the measures of everything until the establishment of the Hour. In fact, as soon as Allaah (ﷻ) Created the Pen (*al-Qalam*) He commanded it Saying: "Write!" The Pen said: "What should I write, my *Rabb*?" Allaah Said: "Write all that which will occur." At that time the record of all that which will take place until the Day of Resurrection was written, collectively and comprehensively. So Allaah wrote the measures of everything in the Preserved Tablet. This stage and the one before is proven by the Saying of The Most High:

﴿ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَـٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾ ﴾ [الحج: ٧٠].

Do you not know that Allaah knows whatever is in the heavens and the earth? Verily, it is all in the Book, and it is something easy for Allaah. [Qur'aan, *soorat al-Hajj*, (22): 70].

He said (what means): "It is all in the Book," meaning that it is something known to Allaah, and "in the Book" refers to the Preserved Tablet. Furthermore, this writing is sometimes

detailed as in the case of the embryo in his mother's womb. After completing four months, Allaah sends an angel to it commanding him to write down four words recording its provisions, life-span, actions and whether it will be wretched or fortunate, as it has been established in the authentic *hadeeth* reported by 'Abdullaah bin Mas'oud (ﷺ).

In addition, there is the record written in the Night of Decree (*Laylatul-Qadr*) concerning what will occur over the whole year, as Allaah (ﷻ) Says:

﴿ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ۞ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۞ أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ۞ ﴾ [الدخان: 3-5].

We sent it (this Qur'aan) **down on a blessed night**.[45] **Verily, we are warning** [those who disbelieve in the Oneness of Allaah]. **Therein** (that night) **is decreed every matter of ordainments** [for the whole coming year]. ***Amran*** [i.e. a Command or this Qur'aan or the decree of every matter] **from Us. Verily, We are ever sending** [the Messengers]. [Qur'aan, *soorat ad-Dukhaan* (44): 3-5].

The Third Rank: *Al-Mashee'ah*, which means that everything in existence, whether it is from those matters pertaining to His Actions or those matters pertaining to the actions of the people, takes place by the *Mashee'ah* (Will) of Allaah, The Mighty and Majestic. Allaah, The Blessed and Most High, Says:

[45] The night of Qadr, *soorah* no. 97, in the month of *Ramadaan*.

﴿ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ﴾ [إبراهيم: ٢٧].

And Allaah does what He Wills. [Qur'aan, *soorat Ibraaheem*, (14): 27].

﴿ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾ ﴾ [النحل: 9].

And had He Willed, He would have Guided you all (mankind). [Qur'aan, *soorat an-Nahl* (16): 9].

﴿ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ ﴾ [هود: 118].

And if your *Rabb* had so Willed, he could surely have made mankind one nation (all on *Tawheed*)**.** [Qur'aan, *soorat Hood* (11): 118].

And also He, The Most High, Says:

﴿ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ ﴾ [فاطر: 16].

And if He Willed, He could destroy you and bring about a new creation. [Qur'aan, *soorat Faatir* (35): 16].

These are in addition to many other texts that prove that His Actions takes place in accordance with His Will, as He The Most High, Says:

﴿ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا

يُرِيدُ ﴿٢٥٣﴾ [البقرة: 253].

If Allaah had Willed, succeeding generations would not have fought against each other, after clear Verses of Allaah had come to them but they differed–some of them believed and others disbelieved. If Allaah had Willed, they would not have fought, but Allaah does what He Likes. [Qur'aan, *soorat al-Baqarah* (2): 253].

And this is a clear text that Allaah had Willed the actions of the slave to occur, and that if He had Willed not for him to act, he would not act.

The Fourth Rank: The *Khalq* and that is to believe that Allaah is The Creator of everything, for He is The Creator and everything besides Him is Created. Creatures are a Creation of Allaah, The Mighty and Majestic. Anything, of their actions and sayings is a Creation of Allaah (عز وجل). This is because man's sayings and actions are from his attributes. Knowing that man is created, then his attributes are a Creation of Allaah (عز وجل). The proof for this is the Saying of Allaah, The Most High:

﴿ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ ﴾ [الصافات: 96].

And Allaah created you and your handiwork. [Qur'aan, *soorat as-Saaffaat* (37): 96].

Allaah, The Most High, stated the creation of man and his actions as well. He Said:

﴿وَمَا تَعْمَلُونَ ﴿٩٦﴾ ﴾

And your handiwork,

proving that man's deeds are a Creation of Allaah, The Most Mighty and Most Majestic.

These are four ranks whereby the belief in Pre-decree cannot be completed except by believing in them. We repeat them saying: To believe that (i) Allaah, The Most High, knows everything, both the general and the specific details, (ii) He wrote the decreed measures of everything in the Preserved Tablet (*al-Lawhul-Mahffooth*), (iii) everything in existence exists by the Will of Allaah (عَزَّ وَجَلَّ), and (iv) Allaah, the Most High, is The Creator of everything.

Then know that the belief in the Pre-decree does not contradict the utilisation of means. In fact, deployment of the means is something commanded by the Law (*Shar'a*), and it occurs by reason of Pre-decree, since causes bring forth their effects. And for this reason, it is mentioned that when *Ammerul-Mu'mineen* (the leader of the believers) 'Umar ibn Al-Khattaab was on his way to *ash-Shaam*, he was told that the country was inflicted by the Plague; he consulted with the *sahaabah* (رضي الله عنهم) as to whether he should continue the journey or return to al-Madeenah. People disagreed about it. Then a decision was reached to return to al-Madeenah. When 'Umar (رضي الله عنه) made up his mind, Abu 'Ubayydah 'Aamir ibn Al-Jarraah, whom 'Umar used to respect and dignify, approached him and said: "O Ameerul-Mu'mineen! Why should you return to al-Madeenah! Are you running away from the Pre-decree of Allaah? He ('Umar) رضي الله عنه replied: "***We run away from the Pre-decree of Allaah to the Pre-decree of Allaah***."

Afterwards 'Abdur-Rahmaan bin 'Awff (ﷺ), who had been away in connection of some of his needs, returned and told them that the Prophet (ﷺ) said concerning the plague: "***If you hear of its presence*** *(an outbreak of plague)* ***in a land, do not go to it***."[46]

Briefly, the relevant thing is the saying of 'Umar (ﷺ): **"*We run away from the Pre-decree of Allaah to the Pre-decree of Allaah*."** This proves that taking the appropriate means is from what Allaah has ordained. We know that if a man says: "I will believe in Allaah's Pre-decree and that Allaah will grant me a son without having a wife,"–if he says this, he would be considered from amongst the insane ones! Similarly, if he says: "I believe in Allaah's Pre-decree but I will not seek the means of sustenance," and that he did not take on any means of sustenance, it would be considered foolishness!

The belief in *al-Qadar* (Pre-decree)**, therefore, does not contradict the legally approved means or the correct physical means or approaches.** As to the illusionary means, considered as means by their claimers–yet they are not, are [really] of no consequence and deserve no attention.

Then know, that an uncertainty respecting the belief in *al-Qadar* is raised; though in reality, however, it is not. It is for someone to say: If my action is Pre-decreed by Allaah (ﷻ), then why should I be punished on committing a sin when it is something already Pre-decreed by Allaah? The **response to this is to say**: You have no proof in using Allaah's Pre-decree as an excuse for the sin you committed, because Allaah (ﷻ)

[46] Reported by al-Bukhaaree in his *Saheeh*, vol.7, no.625, and in *Saheeh Muslim*, vol.4, no.5504.

did not compel you to commit such sin; and that when you embark on committing it, you do not have the knowledge that it is Pre-ordained upon you, because man does not know of what was Pre-decreed except after it is manifested. So before committing the sin, why did you not take into consideration that Allaah has Pre-decreed obedience on you and therefore you obey Him? Just as in your worldly affairs you strive to take care of that which you consider good, and you turn away from that which you see as evil, then why do you not treat yourself accordingly in affairs pertaining to the Hereafter? And I believe that there is nobody after being told that there are two roads that lead to Makkah, one is safe and facilitated and the other is dangerous and difficult, would take the dreadful and difficult road and then say that: "this has been Pre-decreed for me"! He will certainly take the safe and easy road. Consequently, there is no difference if you are told that there is a road to Paradise and another to the Fire. So, if you take the road to the Fire, then you are like the one who took the dreadful and rough road to Makkah. Yourself will criticize this man who took such a road. So, why do you accept for yourself to take the road to the Fire of Hell and turn away from the road to bliss? And if man has a proof in Pre-decree for committing sins, then it would not be removed by sending the Messengers.[47]

There remains a brief statement regarding *al-Qadar*, and it pertains to the fact that belief in Pre-decree produces magnificent fruits affecting the conduct and the heart of man. Because if you believe that everything occurs by the Pre-

[47] Since their sinful acts after the sending of the Messengers would still be according to the Pre-decree of Allaah.

decree of Allaah, then at times of delight you will give thanks to Allaah, The Mighty and Majestic, and you do not become amazed with your own self. You do not also think that this matter occurred by your own power and strength. You do, however, believe that it is just a cause– in case you have done the necessary mean by which you have attained that which delights you–and that all the good is in the Hand of Allaah. So you will be more thankful for the blessing granted by Allaah, The One free of all imperfection, The Most High. This will motivate you to carry on the obedience to Allaah in accordance with that which He commanded you, and that you do not regard your own self having a favor upon Allaah. Rather, you see that the favor is His, The One free of all imperfection, The Most High. He, The Exalted, says:

﴿ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ ﴾ [الحجرات: 17].

They regard as favor upon you (O Muhammad ﷺ) **that they have embraced Islaam. Say: "Count not your Islaam as a favor upon me. Nay, but Allaah has conferred a favor upon you, that He has Guided you to the faith, if you indeed are true.** [Qur'aan*, soorat al-Hujuraat* (49): 17].

Similarly, if a calamity befalls you, you believe in Allaah and submit without being regretful or afflicted with grief on that. Have you not given thought to the saying of the Prophet ?(ﷺ):

"المؤمنُ القويُ خيرٌ وأحبُّ إلى الله من المؤمنِ الضعيف، احرص على ما ينفَعُك، واستعن بالله،

ولا تعجز، وإن أصابكَ شيئٌ لا تقل: لو أني فعلتُ كذا لكانَ كذا فإن لو تفتحُ عمل الشيطان." [مسلم].

"***A strong believer is better and is more lovable to Allaah than a weak believer, and there is good in every one of them. Cherish that which gives you benefit and seek help from Allaah and do not lose heart, and if anything** (in the form of trouble) **comes to you, do not say: If I had not done that, it would have not happened so and so, but say: Allaah did that which He had Pre-decreed, and He does whatever He Wills, and that "if" opens the way for the acting of Shaytan*** [by casting opposition to Allaah's Pre-decree in the heart]."[48]

So, in the belief in the Pre-decree there is rest to the soul and heart and absence of grief at that which escaped, and of worry and distress at that which is to come. Allaah, The Most High, Says:

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِيٓ أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ﴾ [الحديد: 23-24].

No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*al-Lawh al-Mahfooth*) **before we bring it into existence. Verily, that is easy for Allaah. In order that you may not grieve at the things that you fail to get, not to rejoice over things which has been given to you."** [Qur'aan, *soorat al-Hadeed* (57): 22-23].

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[48] Reported by Muslim in his *Saheeh*, vol.4, no.644. The statement between the brackets,"[…]", is the explanation of al-Qaadee 'Iyaad in *Sharh Saheeh Muslim* by An-Nawawee.

As to the one who does not believe in *al-Qadar*, there is no doubt that he will grieve and regret at times of calamities, and the *Shaytaan* will open up for him every new way or possibility [to confuse him and keep him dissatisfied]. And That he will be pleased and become proud and deluded if prosperity befalls him. The *Eemaan* in the Pre-decree, however, prevents all of this.

The Increase and Decrease of Eemaan (Faith)

Question 27: Does *Eemaan* increase or decrease? What are the things that make it increase or decrease?

The Answer: As to the increase and decrease of *Eemaan*, it is established that Faith, according to *Ahlus-Sunnah wal-Jammaa'ah*, comprises three matters: *iqraar*[49] with the heart, speech with the tongue and actions of the limbs. And so if it is as such, then it will increase and decrease, since the [degree] of *iqraar* with the heart differs in respect of excellence. Indeed, the attestation to a report is not the same as attestation by actual examination. Similarly, the attestation to the narration of one reporter is not the same as in the case of two, and so on. For this reason, Ibraaheem (عليه السلام) said:

﴿ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ﴾

[البقرة: 260].

"My Rabb! Show me how you give life to the dead?" He (Allaah) **said: "Do you not believe?" He said: "Yes** (I

[49] *Iqraar*: Attestation that necessitates acceptance and submission.

believe)**, but to be stronger in faith."** [Qur'aan, *soorat al-Baqarah* (2): 260].

So, faith increases as far as *iqraar* –the attestation of the heart and its tranquility and peace is concerned; and a person experiences this of himself. When he attends a circle of knowledge, where admonition and remembrance of *al-Jannah* and *an-Naar* is presented, he will increase in faith, as if he sees this with his own eyes. And when, at times of negligence, he leaves such circle, the degree of certainty of faith in his heart diminishes.

Similarly, faith increases because of utterance, for the one who celebrate the praises of Allaah ten times is not as the one who remembers Him a hundred-times. Hence, the latter's degree of faith is far more greater.

Likewise, whoever performs the worship in the perfected manner, his faith is greater than the one who comes up with it imperfectly. Equally is the action, for if a person does more [righteous] deeds with his limbs than another person, then the former has greater faith than the one who did less.

The increase and decrease of faith is already affirmed in the Book [Qur'aan] and in the *Sunnah*. Allaah, The Blessed and The Most High, Says:

﴿ وَمَا جَعَلْنَآ أَصْحَـٰبَ ٱلنَّارِ إِلَّا مَلَـٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَـٰنًا ﴾ [المدثر: 31].

And We have set none but angels as guardians of the Fire.

And We have fixed their number (19) **only as a trial for the disbelievers, in order that the People of the Scripture** (Jews and Christians) **may arrive at a certainty**[50] **and that the believers may increase in Faith.** [Qur'aan, *soorat al-Muddathir* (74): 31].

And He, The Most High, also Says:

﴿ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾ ﴾ [التوبة: 124-125].

And whenever there comes down a *soorah*, some of them (hypocrites) **say: 'Which of you has had his Faith increased by it?' As for those who believe, it has increased their Faith, and they rejoice. But as for those in whose hearts is a disease** (of doubt, disbelief and hypocrisy)**, it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.** [Qur'aan, *soorat at-Tawbah* (9): 124-125].

And in an authentic narration, the Prophet (ﷺ) said:

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[50] That this Qur'aan is the truth as it agrees with their Books regarding the number (19) which is written in the Tawraat (Torah) and the Injeel (Gospel)

قالَ رَسُولُ اللهِ ﷺ: "مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ." [البخاري ومسلم].

"***I have not seen anyone more deficient in intelligence and religion and who would lead astray the cautious sensible man than you***."[51] (Meaning the woman).

Eemaan (Faith), therefore, increases and decrease, but what is the reason of its increase and decrease?

As for the causes of increase of *Eemaan*, they include the following:

The First Cause: Knowledge of Allaah, The Most High, by His Names and Attributes. Verily, there is no doubt that the more a person's knowledge of Allaah's Names and Attributes increase, there is no doubt that he increases in faith. For this reason you find that the people of knowledge who know of Allaah's Names and Attributes that which is not known by others, you find them, in this respect, stronger in faith than the others.

The Second Cause: Reflecting upon the legislative and universal verses and signs. Indeed, whenever a person reflects upon the universal signs (i.e. the creation)–the heavens, the earth, man, animals, and so forth–(except that) he increases in faith. Allaah, The Most High, Says:

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[51] *Saheeh al-Bukhaaree*, vol.1, no.301, and *Saheeh Muslim*, vol.1, no.143

﴿ وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ۝٢٠ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ۝٢١ وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝٢٢ ﴾ [الذاريات: 2-22].

And on the earth are signs for those who have Faith with certainty. And also in your ownselves. Will you not then see? [Qur'aan, *soorat ath-Thaariyaat* (51): 20-22].

Verily, the signs signifying this matter are many and prove that man, through his contemplation of, and reflection about this universe, increases in faith.

The Third Cause: Abundant acts of obedience. Thus, the more man's actions of obedience are, the more he increases in faith, regardless whether such actions are of the uttered or practical forms. Hence, *ath-Thikr* increases faith in quantity and quality, and the same is true with *Salaat, Siyaam*, and *Hajj*.

As regard to the causes of decrease of faith, they are to the contrary of those causing its increase. [They include the following]:

[First]: Ignorance of Allaah's Names and Attributes necessitates decrease in faith. This is because if a person does not know of Allaah's Names and Attributes, then he lacks the knowledge that will increase his faith.

[Second]: Turning away from reflecting upon Allaah's Universal and Legislative sign, something that causes the decrease in faith, or at least its stagnancy and lack of growth.

[Third]: Committing sin. Indeed, the committing of sin has a great influence on the heart and on faith. That is why the Prophet ﷺ said:

"لا يَزني الزَّاني حِينَ يزني وهوَ مُؤمن"[متفق عليه].

"***The one who commits fornication does not do so while he is in perfect state of faith.***"[52]

[Fourth]: Abandoning Obedience: Indeed, the abandoning of obedience [to Allaah] is a cause for decrease in faith. However, if the act of obedience is obligatory and he [the believer] abandons it without being legally exempted, then it is a kind of decrease upon which he deserves to be blamed and punished. In case, however, an act of obedience was not obligatory, or that it is obligatory but he abandoned it because he was legally excused, then it is a decrease for which he is not to be blamed. That is why the Prophet (ﷺ) described women as, **"*deficient in intelligence and religion*."**[53] He (ﷺ) explained the cause for woman's deficiency in religion by the fact that she "***can neither pray nor fast during her menses,***"[54] even though she is not held blameworthy for abandoning the prayers and fasting during the state of menses. Rather, she is commanded to do so [i.e. to abandon prayers and fasting]. However, since she missed doing these same acts that man is commanded to perform, she became deficient than man from this perspective.

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[52] Reported by Al-Bukhaaree in his *Saheeh*, vol. 7, no.484, and by Muslim.

[53] Reported by Al-Bukhaaree, vol.1, no.301, Muslim, and others.

[54] Ibid.

Question 28: There are those of the opinion that *Eemaan* neither increases nor decreases, and that sin wipes out *Eemaan* entirely, and that the person who commits it becomes a *Kaafir*! How to respond to those people?

The Answer: Responding to those people is as we have indicated earlier from the evidences constituting the textual proofs of the Qur'aan and *Sunnah*, as well as by the factual evidences. So we say to them: Now if a reporter came to you and told you that such and such person arrived in town today, and you consider this reporter trustworthy. Accordingly, then the belief that such a person did indeed arrive becomes an established matter with you. Thus, if another man came and informed you of the same thing, wouldn't your belief as regards to his arrival increase? They will say: Surely our belief would increase as result of this. Thus, if you actually see this arriving person by your own eyes, you would increase more in certainty. No one would dispute this matter. Further we say: Since we have included the *actions* and *sayings* into the name of *Eemaan*, then their variations in terms increase and decrease is a known and undeniable matter. In this, therefore, is a clear proof that Eeman increases and decreases.

Denying that Eemaan Increases and Decreases

Question 29: But what is the Islamic Ruling vis-à-vis the unattestation to the increase and decrease of faith?

The Answer: The ruling is based upon the status of the person who disapproves of the attestation. If he did so out of rejection and denial, then he is a *Kaafir* because of his denial and

rejection of what the Qur'aan has stated. And if his disapproval is due to *ta'weel* (interpretation), then it may or may not lead to disbelief, for *ta'weel* is of different levels. So, a person who says, based upon his interpretation, "I don't attest that *Eemaan* increases and decreases," then he is, with respect to *Eemaan*, in a state depending upon his level of interpretation.

The Manner of Judging by other than that which Allaah has revealed

Question 30: What is the manner of judging by other than what Allaah has revealed?

The Answer: The way of ruling by other than what Allaah has sent down is divided into two parts:

The First Part: The ruler **nullifies** the Judgment of Allaah, in order to replace it with another *taaghuti*[55] judgment, thus abolishes the judgment by *Sharee'ah* amongst the people. Instead, he replaces it with another judgment laid down by men; like those who abandon the legal judgments regarding transactions between the people and replace them with systems of law [set up by man]. There is no doubt that this constitutes substituting the *Sharee'ah* of Allaah, The One free of all imperfection, The Most High, for something else. And This is unbelief that takes the person out of the fold of religion, because this ruler has made himself equal in rank

[55] *Taaghuti*: From *taaghut*, which is dervived from *tughyaan*, meaning to go beyond the bounds. See the **Appendix**.

with The Creator, as he has legislated for the Creation of Allaah something that Allaah did not approve of.[56] Also, whatever opposes the Judgment of Allaah (ﷻ), if he makes of it the decisive judgment between the creation, then Allaah has named this *Shirk* in His Saying:

﴿ أَمْ لَهُمْ شُرَكَـٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ﴾ [الشورى: 21].

Or have they partners with Allaah [false gods] **who have instituted for them a religion that Allaah has not ordained?** [Qur'aan, *soorat ash-Shura* (42): 21].

The Second Part: The Legislations of Allaah are maintained with full authority, and that judgment is conditional on them. However, a ruler judges by other than what is necessitated by

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[56] These words of the Shaykh, may Allaah's Mercy be upon him, were originally published in the book entitled "*Fataawaa…*" and which was compiled by Ashraf Maqsood. The Shaykh addressed the same issue in his most recent book "*al-Qawlul Mufeed Sharhu Kitaabit Tawheed*" in its edited and corrected version [vol.2, p.160; published by *Daar ibnil Jawzee*, 1419, Dammaam, KSA]. He said: "As far as the one who lays down a system of legislations while knowing the judgement of Allaah [regarding the issues for which these legislations are layed down] and that these legislations contradict the Judgement of Allaah, then this ruler has substituted the *Sharee'ah* with such legislations. Thus he is an **unbeliever**, because he did not prefer such system of laws to the *Sharee'ah* of Allaah except that he believes that it is better for the slaves of Allaah and for the country from the *Sharee'ah* of Allaah. **And so when we say that he is an unbeliever, then we mean by that:** that this action ***leads to*** unbelief." These words of our noble Shaykh were totally ignored by some people. And so as an advice to the believers, I relate these late statements of our Shaykh, asking Allaah (ﷻ) to guide me and all Muslims to His Straight Path. Aameen. [Saleh As-Saleh].

these Legislations i.e. he judges by other than what Allaah has sent down. Then three situations fall under this category:

First Situation: The ruler judges by that which is contrary to the *Sharee'ah* of Allaah whilst believing that it is **better** than that of Allaah and more beneficial for Allaah's Creation, or is like Allaah's (ﷻ) Judgment, or it is allowable for him to judge by that which Allaah did not reveal, then this is unbelief (*Kufr*) that makes the ruler leave the Religion. Since he was not content with the Judgment of Allaah (ﷻ), and did not appoint Allaah as a Judge between creation.

Second Situation: The ruler judges by other than that which Allaah has sent down whilst believing that the Judgment of Allaah is better and more beneficial for creation. However, he leaves it while feeling that he is disobedient to Allaah. He intends only to tyrannize and oppress the one being sentenced due to the enmity between them. Thus, he rules by other than that which Allah has sent down, not because of dislike to the Ruling of Allaah or as a replacement it, or believing that his judgment is better or equal to it, or that it is permissible to judge by it. He did so, however, for the sake of inflicting harm upon the sentenced person. In this situation we don't say that this ruler is an unbeliever. Rather we say that he is a tyrant, transgressor beyond bounds, and oppressor.

Third Situation: The ruler judges by other than that which Allaah has sent down while believing that Allaah's Judgment is better and more beneficial to the creation, and believes that in doing so he is being disobedient to Allaah (ﷻ); but he, due to some lowly desire within himself, judges to his advantage or in interest of the one in whose favour he passes judgment–

then this is sinfulness and disobedience to Allaah. And upon these three situations (descriptions) the Saying of Allaah in the following three *aayaat*, applies:

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾ ﴾ [المائدة: 44].

And whoever does not judge by what Allaah has sent down, then they are the ones guilty of unbelief (kafiroon**).** [Qur'aan, *soorat al-Maa'idah* (5): 44].

The above ayah applies to the first situation.

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿٤٥﴾ ﴾[المائدة: ٤٥].

And whoever does not judge by what Allaah has sent down, then they are the transgressors (*thaalimoon*) [Qur'aan, *soorat al-Maa'idah* (5): 45].

The above ayah applies to the second situation.

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ ﴿٤٧﴾ ﴾[المائدة: 47].

And whoever does not judge by what Allaah has sent down, then they are the disobedient (faasiqoon) [Qur'aan, *soorat al-Maa'idah* (5): 47].
The above ayah applies to the third situation.

And this matter is from the most dangerous things occurring in our times, for there are some people who became attached to and excited to admiration by the system of laws of the non-Muslims until they became extremely fond of it. And then

perhaps they would place them foremost to the Judgment of Allaah and His Messenger, not knowing that the Judgment of Allaah and His Messenger will continue until the Day of Resurrection. For indeed the Prophet (ﷺ) was sent to the all of mankind until the Day of Resurrection, and that the One who has sent Him, The One free of all imperfection, The Most High, is Most Knowledgeable of the affairs of His Creation until the Day of Resurrection. So, it is impossible that He would Legislate for His Creation except that which is of benefit to them in matters of their Religion and their wordy life until the Day of Resurrection. Therefore, anyone who claims, or is under the illusion that, in our times, something other than the Judgment of Allaah, The Most High, is more beneficial for the Creation of Allah than those Judgments whose Legislations appeared at the time of the Prophet (ﷺ), then he has indeed strayed into a plain error. He should then repent to Allaah and return to his senses and contemplate about his affair.

The Difference Between the Thaalim (Transgressor) and Faasiq (Disobedient Sinner`)

Question 31: You mentioned, however, about the *Faasiq* and the *Thaalim* things that are close, or possibly intermixed. And it is that the *Thaalim* rules by that which Allaah has not sent down whilst knowing that Allaah's Judgment is better. But that he intends to gratify his thirst for revenge from someone. So he applies a judgment on someone that Allaah has not approved of. And then the *Faasiq* rules while knowing the Judgment of Allaah and that it is the right Judgment, but because of his own interest or lowly desire, or due to a certain bias to fulfill the desires of someone else, he rules by that which Allaah has not sent down. So what is the difference between the two?

The Answer: The difference is that the one whom we describe as *Thaalim*, judges seeking to transgress against the one on whom he passes judgment, even though he may not have an interest in that. He does not, at all, take into consideration the interest of the one in whose favour he passes judgment. The most important thing to him is tyranny and transgression with respect to the one on whom he passes sentence.

As for the other one, the *faasiq*, he takes into account the interest of the one in whose favour he passes judgment. He did not feel that he is transgressing against the one on whom he passes sentence. For this reason no distinction is made regarding the one on whom the judgment is passed as being such or such person. This is because he (the judge) intends only the interest of the one in whose favour he passes

judgment, or that he likes to draw a benefit for himself or the like. So, this is the difference between the two.

SOOTHSAYING (Fortune-Telling)

Question 32: What is Soothsaying?

The Answer: Soothsaying or divination (*Kihaanah*) is of the measure *Fi'aalah* and it is derived from *al-Kahn* which means speaking falsely, and searching for the facts in ways that are completely unfounded. This was the practice of some people during the pre-Islamic era (*al-Jaahiliyyah*) and with whom the *Shayaateen* (the devils) established contact, relating to them the hearing[57] they (the devils) steal from the heaven. Those receiving the hearing take each word and add to it whatever they want from the words of falsehood, then they impart it to the people. If the matter occurs exactly as they said, people will be deceived by them and will take them as authority to which they turn to for judgment and for predicting the future events. That is why we say that the soothsayer is the one who informs about the hidden matters in the future. As for the one who visits a soothsayer, then he may be classified into one of the following three categories:

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[57] The Prophet (ﷺ) said: "While the angels talk over the clouds about things that are going to happen on the earth [in another narration: "they mention the affairs decreed in heavens"], the devils hear a word of what they say and pour it in the ears of the sooth-sayer as one pours something in a bottle, and they add one-hundred lies to that (one word)." Reported in *Saheeh al-Bukhaaree*, vol.4, no.508.

First: He visits the soothsayer then he asks him without believing him. Then this is legally forbidden, and the punishment assigned to the one who does this is such that prayers extending to forty days will not be accepted from him, as affirmed in the report collected in *Saheeh Muslim* and in which the Prophet (ﷺ) said:

"من أتى عرافا فسأله لم تُقبلْ لهُ صلاةٌ أربعينَ يوما أو أربعين ليلة." [مسلم].

"***He who goes to a diviner (****soothsayer****) and asks him about anything, his prayers extending to forty days or nights will not be accepted***."[58]

Second: He goes to a *Kaahin* (soothsayer) and asks him about anything and believes him in what he tells. This is disbelief in Allaah (ﷻ), because he believed him in his claim of knowing of *al-Ghayeb* (the hidden andunseen).[59] Believing men in their claim of knowing *al-Ghayeb* is a denial of the Saying of Allaah, The Most High:

﴿ قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ﴾ [النمل: 65].

"None in the heavens and the earth knows the *Ghayeb* (unperceived realities) **except Allaah**." [Qur'aan*, soorat an-Naml* (27): 65].

And denying what Allaah and His Messenger inform of is *Kufr* (unbelief). That is why it is mentioned in the authentic

[58] Reported by Mulsim. See *Saheeh Muslim*, vol.4, no.5540.

[59] *Al-Ghayeb*: The hidden and unseen of all unperceived realities related to Allaah, Paradise, Hell and so on.

transmission:

"من أتى كاهنا فيصدقه بما يقول فقد كفر بما أنزل على محمد" [الترمذي وابن ماجه وصححه أحمد شاكر والألباني].

"Whoever goes to a diviner, and believes what he says then he has indeed disbelieved in what was sent down upon Muhammad."[60]

Third: He goes to the fortune-teller and asks him about anything in order to expose his situation to the people, and that what he does is merely divination, distortion and misguidance. There is no harm in this. The proof for it is that when the Prophet (ﷺ) encountered ibn Sayyad (who claimed prophethood), he (ﷺ) concealed something for him within himself (to test him), and when he (ﷺ) asked him about what he (ﷺ) concealed for him, he said: "It is a *Dukh* intending Ad-Dukhaan (smoke)." Thereupon the Prophet (ﷺ) said: "***May you be disgraced and dishonoured, you would not be able to go beyond your rank***."[61]

These are the conditions of those who go to a diviner, and they are three. The **first** is that he goes to him not believing in him,

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[60] Reported by At-Tirmithee, and Ibn Maajah. It was authenticated by Ahmad Shaakir and al-Albaanee (See *al-Irwaa'* by al-Albaanee, no. 2006).

[61] The story of Ibn Sayyaad, a diviner, is detailed in *Saheeh Muslim* (Book of *Fitan*), *Saheeh al-Bukhaaree* (Books of *Janaa'iz*, *Jihaad* and *Siyar*, *al-Qadar*, *al-Adab*, and others), At-Tirmithee (Book of Fitan) and by others. In it the Prophet (ﷺ) exposed his claim of Prophethood through this test. He was not able to complete the word *Dukhaan* pertaining to *soorat ad-Dukhaan*. The devils imparting the information to Ibn Sayyaad were not able to snatch the complete word, thus it came in this distorted form.

nor intending to test and expose him, and this is unlawful. The applicable punishment upon the one who does this is that his prayers will not be accepted from him for forty days. The **second** is that he asks him about anything, and believes him. This is unbelief in Allah (ﷻ). It is obligatory upon the person who does this to repent from it, and to return to Allaah (ﷻ). Otherwise, he dies on a state of unbelief. The **third** situation is such that he goes to the diviner and asks him in order to test him, and expose his reality to the people. In this there is no harm.

The Ruling Regarding Those Who go to Diviners

Question 33: It would be nice if we could know of the status of people who go to fortune-tellers.

The Answer: Their situations are as follows:

First Case: A person goes to the diviner and asks him about anything without believing him, and in doing so he does not intend to expose his reality. Then the person is sinful, and the applicable punishment is that prayers will not be accepted from him for forty days.

Second Case: He goes to the fortune-teller and then he asks him and believes him. This person is an unbeliever because he denies the Saying of Allaah, The Most High:

﴿ قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ﴾ [النمل: 65].

None in the heavens and the earth knows the *Ghayeb* (unperceived realities) **except Allaah**. [Qur'aan, *soorat an-Naml* (27): 65].

Third Case: He goes to him and asks him in order to test him, and expose his status and his lies and falsifying to the people. And we have mentioned that there is no harm in this.

And it is a determined matter that if a thing that is legally permissible leads to something forbidden, then itself becomes prohibited. So, if it is determined that in this third case whereby the person goes to the diviner to test him and expose his reality, and as such it may become a reason leading people to be deceived by him–then under such circumstances he should not do that and should not go to him, even if it were to be done for this good intention. Since the rule is that, whatever leads to something prohibited then it is itself, prohibited.

Astrology and Its Ruling

Question 34: What is astrology (*At-Tanjeem*) and it's ruling?

The Answer: At-Tanjeem (Astrology) is derived from *an-Najm*, and it means regarding celestial conditions as indications of earthly (terrestrial) events, meaning that the astrologer links whatever occurs or will occur on earth with the stars: their movements, rising, setting, conjunction and disjunction, and likewise.

And astrology is a kind of magic; it is forbidden since it is based upon delusions that have no truth to them. So, there is no connection between earthly events and what takes place in heavens. And for this reason when the people of the pre-Islamic era believed that the sun and the moon do not eclipse except for the death of someone great; then the sun eclipsed at the time of the Prophet (ﷺ), on the day when his son Ibraaheem (ﷺ) died, and when the people said it eclipsed because of his death, the Prophet (ﷺ) addressed the people after he performed the eclipse prayer and said:

قَالَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "**إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ**..."[البخاري ومسلم].

"***The sun and the moon are two signs from amongst the Signs of Allaah; they do not eclipse because of the death or the life of anyone.***"[62] So, the Prophet (ﷺ) annulled the linkage of earthly events with heavenly conditions,[63] and it is so.

Just as being a kind of magic, it is also a cause for delusions, and unreal and baseless psychological agitations, driving the person into endless imaginations, pessimism, and wonderment.

There is another kind of *Tanjeem* whereby a person utilises the time of rising of the stars as indications of specified times for doing certain things, time duration, and seasons. Then there is no harm in this and no objection to it. Like if he says if such and such star begins to rise, then the time of the rain season

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[62] Reported by al-Bukhaaree, vol.2, no.154, and Muslim.

[63] Movement and configurations of heavenly objects.

has begun, or that the time of fruit ripening has commenced and so forth. There is no harm in this and no objection to it.

The Relation of Astrology with Fortune-Telling

Question 36: Is there a connection between astrology and divination?

The Answer: Yes there is. The relation between them is that all are founded upon delusion, lying, devouring the wealth of people in falsehood and bringing about worries, grief, and the like upon the people.

Which One is More Dangerous?

Question 37: Which one, however, is more dangerous on the Muslims?

The Answer: This depends upon the spread of this matter amongst the people. So, it may be that in some countries astrology has no influence whatsoever on its people, and that they neither give attention to nor believe in it. However, divination may be widespread in their lands, and thus it is more dangerous. And it may be just the opposite. However, in view of the reality of astrology and divination, the latter is far more dangerous and significant.

The Reality of Magic

Question 37: You mentioned in your talk that astrology is a form of magic, so what is magic?

The Answer: The Scholars said magic tantamount to everything that is subtle and whose cause is hidden, so as to

have a hidden influence not to be known by the people. In this respect, its meaning comprises both astrology and divination. Rather, it includes influence by way of eloquence and fluency of speech, as the Prophet (ﷺ) said: "***Verily, some forms of speech are magic.***"[64] So, everything exerting influence, yet it is not something known, then it, i.e. the influencing factor, is a kind of magic.

Question 39: What is meant by subtleness in your saying, "*Magic is everything that is subtle and whose cause is hidden*"?

The Answer: Subtleness means something subtle and hidden, and its contrary is something great, big, and obvious. For example, the magician does something that attracts the friendship of the enchanted so that he becomes greatly devoted to him. Or that he does something that alienates the enchanted in order that the latter vehemently hates him. Although, the enchanted, who was overtaken by great attraction, or immense alienation, is not aware of this and its cause is hidden to him.

Question 40: What is the legal judgment regarding magic and its learning?

The Answer: Learning magic is forbidden. Rather it is *Kufr* (unbelief) if it is attained by means of seeking help from the devils. Allaah, The Most Blessed, The Most High, Says:

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[64] Collected by al-Bukhaaree in his *Saheeh*, vol.7, no.662, Muslim and others.

﴿ وَٱتَّبَعُواْ مَا تَتۡلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلۡكِ سُلَيۡمَٰنَۖ وَمَا كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ
ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ وَمَآ أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ هَٰرُوتَ
وَمَٰرُوتَۚ وَمَا يُعَلِّمَانِ مِنۡ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا تَكۡفُرۡۖ فَيَتَعَلَّمُونَ
مِنۡهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ وَزَوۡجِهِۦۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا
بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي
ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ وَلَبِئۡسَ مَا شَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ ١٠٢ ﴾
[البقرة: 102].

And they followed what the *Shayaateen* (devils) **gave out** (falsely of the magic) **in the lifetime of Sulaymaan** (Solomon). **Sulayman did not disbelieve, but the *Shayaateen* disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two** (angels) **taught anyone such things till they had said: "We are only for trial, so disbelieve not** (by learning this magic from us)**." And from these** (angels) **people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it** (magic) **would have no share in the Hereafter.** [Qur'aan, *soorat al-Baqarah* (2): 102].

So, learning this kind of magic, and which is accomplished by way of seeking help from the devils, is disbelief (*Kufr*). Its practice is also *Kufr* and transgression against creation. And for this reason, the magician is to be killed either due to

Riddah (apostasy), or as a legal punishment. If his magic is such that he would become an unbeliever by way of it, then he should be killed for his apostasy and unbelief. If, however, his magic does not reach the level of unbelief, then he should be killed by virtue of legal punishment in order to repel his evil and harm from the Muslims.

Is There a Reality to Magic?

Question 41: Is magic a true thing, or it is just conveying doubts, and fantasies to the people?

The Answer: Magic is something real, without any doubt, and it has real influence. However, whether it transforms the thing in essence, moves the still, or causes the thing in motion to become still, is an imagination and not reality. And contemplate the Saying of Allaah, The Most Blessed and Most High, concerning the story of the magicians from the people of Fir'awwn. Allaah (ﷻ) Says:

﴿ سَحَرُوٓاْ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ ﴾ [الأعراف: 116].

They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. [Qur'aan, *soorat al-A'raaf* (7): 116)].

How did they bewitch the eyes of the people? They bewitched the eyes of the people until the people got to the point where they started looking at the robes and sticks (of the magicians) as if they were snakes in motion–just as Allaah, The Most High, has Said in *soorat Taaha* (no.20):

﴿ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴾ [طه: 66].

By their magic, appeared to him as though they moved fast. [Qur'aan, *soorat Taaha* (20): 66].

So, with regard to influencing the transformation of things and moving the motionless, or rendering the moving thing still, magic has no effect whatsoever. However, as far as its ability to enchant or affect the bewitched until he sees the still moving and the moving still, then such effect is very apparent, and therefore it has a reality. For this reason it affects the body, intelligence, and senses of the bewitched, and it may destroy him.

The Relation of Divination with Magic

Question 42: You mentioned divination and you defined the fortune-teller as well as the magician. Is there, however, a connection between divination and magic?

The Answer: As we have mentioned earlier: The fortune-teller exerts influence upon the people by what he brings in to them from the information about futuristic matters. And likewise, the magician influences peoples' minds, thinking, and bodies till the bewitched imagine things that have no reality it.

Was the Prophet (ﷺ) Bewitched?

Question 43: It was reported from the Prophet (ﷺ) that he was bewitched. So we would like you to talk about the means by which he (ﷺ) was bewitched. Furthermore, is it contradictory to the status of Prophethood that bewitchment of the Prophet (ﷺ) took place?

The Answer: It has been confirmed in the *Saheehayn* (al-Bukhaaree and Muslim collections of *Ahaadeeth*) and in other traditions that the Prophet (ﷺ) was enchanted. His bewitchment, however, did not affect him from the aspect of Legislation or Revelation. The utmost thing in this respect is that he (ﷺ) reached a stage whereby he began to fancy that he was doing a thing which he was not actually doing. The magic material intended for the Prophet (ﷺ) was the cast of a Jew known by the name Labeed ibn al-A'sam. Allaah, The One free of all imperfection and The Most High, protected the Prophet (ﷺ) from it, until he was informed of what occurred to him by way of inspiration. He used to seek refuge in Allaah against evil by the recitation of al-Mu'awwithatayn, *soorat al-Falaq* and *soorat An-Naas*.

And this kind of magic does not influence the state of Prophethood, since it did not affect the behavior of the Prophet (ﷺ) regarding the Revelation and acts of worship, as we have mentioned earlier. Some people have denied that the Prophet (ﷺ) was bewitched under the pretext that such saying necessisitates believing the unbelievers, and even the wrong-doers who said:

﴿ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾ ﴾ [الإسراء: 47].

You follow none but a witched man. [Qur'aan, *soorat al-Israa'* (17): 47].

There is no doubt, however, that such saying does not obligate approving those unbelievers and wrongdoers in what they have attributed to the Prophet (ﷺ). Since they claim that the Messenger (ﷺ) is bewitched in what he utters from Revelation, and what he has brought is mere hallucination, like the

hallucination of the bewitched. However, the bewitching that occurred to the Prophet (ﷺ) did not affect him in anything of the Revelation whatsoever, or in anything of the acts of worship. And it is forbidden that we deny his enchantment based upon our misunderstanding of the texts.

The Reality of Ilhaad?

Question 44: What is *Ilhaad*–concerning Allaah's Names and Attributes?

The Answer: The basic meaning of the term *Ilhaad* i.e. in the Arabic language, it means inclination. And from this is the Saying of Allaah, The Most High:

﴿ لِّسَانُ ٱلَّذِى يُلۡحِدُونَ إِلَيۡهِ أَعۡجَمِىٌّ وَهَـٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾ ﴾

[النحل: 103].

The tongue of the man they incline to is foreign, while this (the Qur'aan) **is a clear Arabic tongue**. [Qur'aan, *soorat an-Nahl* (16): 103].

And from it is the *lahd* in the grave, for it is called *lahd* because of its inclination towards a side of the grave. One cannot know the meaning of *Ilhaad* except by knowing the meaning of *Istiqaamah* (uprightness), since, as it is said, "Things become clear and distinct by the [meaning] of their contraries." So, the *Istiqaamah* (uprightness) with regard to the subject of Allaah's Names and Attributes is that we conform to their true and real meanings which befit Allaah, The Most Mighty and Most Majestic, without *Tahreef* (changing or twisting their wording and meanings), without

Ta'teel (denying or divesting Allaah of His Attributes), without *Takyeef* (asserting how they are), and without *Tamtheel* (likening them to those of the creation), just as it has passed before in the foundation pertaining to this subject and which *ahlus-Sunnah wal-jamaa'ah* adhere to. Thus, if we know the meaning of *al-Istiqaamah* regarding this matter, then its is opposite is *al-Ilhaad*. And already the people of knowledge have mentioned **several kinds** of *Ilahaad* concerning the Names of Allaah, The Most High, which may be comprised by saying that it is deviating from the right course, with respect to that which is obligatory to believe in regarding them.

So, **the first kind** is for someone to deny some of the Names or any of the Attributes denoted by them. Like to deny the name *Ar-Rahmaan* as one of the Names of Allaah, just as the people of *Jaahilyyah* did; or to affirm the Names but deny the Attributes it comprises. Like the saying of some innovators: "Allaah, The Most High, is *Ar-Raheem* (The One Who Bestows Mercy) but without *Rahmah* (Mercy), *Samee'* (all-Hearer) but without *Sam'* (Hearing), *al-Baseer* (all-Seer) but without *Basar* (Seeing)," and so forth.

Second Kind: He designates names to Allaah with which He did not Name Himself. The basis that this is considered *Ilahaad* lies in the fact that Allaah's Names are contingent upon Revelation (*tawqeefiyyah*) so that it is not permitted for anyone to designate a name to Allaah with which He did not Name Himself. Since this is considered of saying things about Allaah of which one has no knowledge of, and also because it is a transgression against Allaah (ﷻ) and His Right. And this is similar to what the philosophers have done, for they have

designated the name "Active Cause" for "God". And likewise with the Christians, for they have given the name "the Father" to Allaah, The Most High,–and so forth.

Third Kind: He believes that these names denote attributes similar to those of the creation. Accordingly, he makes them indicative of *Tamtheel*. The basis that this is considered *Ilahaad* is that whoever believes that the Names of Allaah (ﷻ) denotes likening of Allaah to His Creation, then he has made the Words of Allaah and His Messenger (ﷺ) infer unbelief. Because likening of Allaah to His Creation is unbelief, for it's a denial of Allaah's Saying:

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾ [الشورى: 11].

There is nothing like Him, and He is The All-Hearing, The All Seeing. [Qur'aan, *soorat ash-Shura* (42): 11], and of His Saying:

﴿ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴾ [مريم: ٦٥].

Do you know of any who is similar to Him? [Qur'aan, *soorat Maryam* (19): 65].

Na'eem bin Hammad and al-Khuzaa'ee, the Shaykh of Imaam al-Bukhaaree, said: "Whoever likened Allaah to His Creation, then he has disbelieved, and whoever denied the Attributes by which Allaah qualified Himself with, then he has also disbelieved. And the Names by which Allaah Named Himself as well as the Attributes by which He qualified Himself, will not be called *Tashbeeh* (declaring Allaah to be like His Creation)."[65]

[65] Shaykh al-Albaanee, may Allaah's Mercy be upon him, said that the *Isnaad* of the narration from Hammad is *saheeh* [ath-Thahabee's *al-'Uluw*], p. 184. After reporting the above statement of Hammaad in *Siyar*

The **Fourth Kind:** He derives from the Names of Allaah, The Most High, names for idols. Like the derivation "*al-Laat*" from *al-Ilaaah*, "al-'Uzzaa" from "*al-'Azeez*," and "*minaat*" from "*al-Mannaan*." The basis that this is considered *Ilahaad*, is that Allaah's Names are particular to Him. So it is not allowed to ascribe the meanings denoting these Names to any created being for the sake of offering him (her, or it) that which only Allaah deserves from worship.

These are the types of *Ilhaad* concerning the Names of Allaah, The One free of all imperfection, The Most High.

Types of Shirk

Question 46: Shall we then change [the topic] **from knowledge concerning the types of *Ilhaad* to that regarding knowledge of the types of *Shirk*?**

The Answer: We mentioned earlier that *Tawheed* comprises negation and affirmation aspects, and that confining it to mere negation is *Ta'teel* (denial), while restricting it to the aspect of affirmation does not does prevent sharing in the ruling.[66] That is why it is inevitable that *Tawheed* comprises the aspects of affirmation and denial. Hence, whoever does not affirm the Right deserved by Allaah based upon this perspective of *Tawheed*, then indeed he has set up associates in worship along with Him (i.e. committed *Shirk*).

'Alaam An-Nubalaa', Imaam ath-Thahabee, may Allaah's Mercy be upon him, commented, "This statement is true..."

[66] See pages 25-27, and 50.

Shirk* is of two types: Greater shirk (*Shirkun Akbar*)**, which causes the person to leave the Religion, and a **lesser shirk (*Shirkun Asghar). So, the Major *Shirk* is unrestricted *Shirk* termed as such in the Legislation (*Sharee'ah*), and it causes the person to leave the folds of his Religion (*deen*), just as if he directs any share of the types of worship to other than Allaah (ﷻ), like if he prays, fasts, or offers sacrifice for anyone other than Allaah. Similarly, it is from Major *Shirk* to invoke anyone other than Allaah (ﷻ), like calling upon an occupant of a grave or someone who is absent requesting his help in something which none but Allaah has Power over it.

And with regards to the types of *Shirk*, they are known in that which the people of knowledge have written.

And as to the second type, which is the lesser *Shirk*, then it is every action or saying defined by the *Sharee'ah* as being *Shirk*, but which does not take a person out of the Religion. Like swearing by other than Allaah, for the Prophet (ﷺ) said: "***Whoever swears by other than Allaah, then he has committed unbelief or Shirk***."[67] So, the one who swears by other than Allaah whilst believing that none has an exaltedness equal to that of Allaah, The Most High, then we say that he has committed shirk of the lesser type, regardless whether the one by whom an oath is being made is venerated by the people or not. So it is not permissible to swear by the Prophet (ﷺ), nor by a president or a minister. And it is also not allowed to swear by the *Ka'bah* (Sacred House of Allaah), nor by Jibreel or Meekaa'eel and the like. Since this is considered *Shirk*, but it is a lesser *Shirk* that does not take the person out of the fold of Religion.

[67] Reported by at-Tirmithee (no.1535, Arabic) and Ahmad (2:69, Arabic).

And from the types of lesser *Shirk* is minor *Riyaa'* (showing off in good works). Like for example, if a person stands to pray for Allaah (ﷻ) but then he beautifies its performance because he knows that somebody amongst the people sees him. So, he beautifies his prayer in order to show off before the people. Such a person is a *Mushrik* but his *Shirk* is of the lesser type, since he performed the worship for Allaah but introduced on it this beautification as show off before the creatures. And similarly, if he spends his wealth in a way that draws him closer to Allaah, but he intended that people praise him for his spending, then he is a *Mushrik* of the lesser *Shirk*. Like with the major *Shirk*, the types of the lesser *Shirk* are many and they are known in the books of the people of knowledge.

Defining the Types of Shirk

Question 46: We knew the types of shirk, but is there a specific definition for each type of it?

The Answer: Yes! We have mentioned that the lesser *Shirk* is everything defined or described by The Legislator as being *Shirk*, but which does not take a person out of the Religion. And that the Major *Shirk* is everything defined or described by The Legislator as being *Shirk* and it takes the person out of the Religion.

Is the relinquishing of worship called Shirk?

Question 47: It was mentioned, as in the narration reported by *Saheeh* Muslim, the saying of the Prophet (ﷺ): ***"Verily between man and between Shirk and Kufr (unbelief) is the abandonment of prayers."***[68] **–Is the abandonment of worship considered *Shirk*?**

The Answer: Yes, it is *Shirk* in the general sense, because the person who abandons the prayers out of negligence has done so because he followed his lowly desires. Accordingly, he placed his desires foremost to the obedience of Allaah (ﷻ), and thus he became *Mushrik* from this perspective, just as Allaah has Said:

﴿ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ ﴾ [الجاثية: 23].

Have you seen him who takes his own lust (vain desires) **as his *ilaah* (god)? And Allaah knowing** (him as such)**, left him astray.** [Qur'aan*, soorat al-Jaathiyah* (45): 23].

So anyone who follows his lowly desire, placing it foremost to the obedience of Allaah (ﷻ), then this deed of his is a type of *Shirk* even though the more specific meaning of *Shirk* does not comprise the aspect of relinquishment [i.e. of worship].

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[68] Reported by Muslim in his *Saheeh*, vol.1, no.146 and 147.

The Reality of the Deen of Islaam?

Question 48: What is the Religion of Islaam?

The Answer: Islaam in its general sense is the worship of Allaah, The Most High, in the way in which He Prescribed through the Messengers that He sent, from the time He Ordained for His Creation to follow His Legislation until the time when the Hour will be established. So, it comprises that which Noah (عليه السلام) came with from guidance and truth, as well as that which Ibraaheem (عليه السلام), the leader of the pure Muslims (*Imaam al-Hunafaa'*), came with. It also includes that which Moosaa (Musa), and 'Eesaa (Jesus) [عليهم السلام] came with, as has been mentioned by Allaah, The Most High, in many *aayaat* which show that the previous revealed laws were all submission (Islaam) to Allaah (عز وجل).

However, in its particular sense, Islaam is specific to that which the Prophet (ﷺ) was sent with. This is because that which the Prophet (ﷺ) was sent with abrogates all of the previous religions. So whoever follows him becomes a Muslim, and whoever declines to follow him is not a Muslim because he did not submit himself to Allaah. Rather he submitted to his vain desire. So the Jews in the time of Moosaa (عليه السلام) were Muslims, and the Christians in the time of 'Eesaa (عليه السلام) were Muslims; **but since the Prophet Muhammad (ﷺ) was sent and they disbelieved in him they are not Muslims.** And because of this it is **forbidden** for anyone to **believe** that the religion of the Jews and Christians which they adhere to today is correct and accepted with Allaah or that it is equal to the Religion of Islaam. Verily, whoever believes in this then

he is an unbeliever who has left the Religion of Islaam. This is because Allaah (ﷻ) Says:

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ ﴾ [آل عمران: 19].

The only Religion acceptable to Allaah is Islaam. [Qur'aan, *soorat aal-'Imraan* (3): 19].[69]

And He, The Most Mighty and Most Majestic, Says:

﴿ وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ ﴾ [آل عمران: 85].

And whoever seeks to follow a religion other than Islaam then Allaah will not accept that from him. [Qur'aan, *soorat aal-'Imraan* (3): 85].

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[69] In our times there are those who call for religious dialogues aimed at "bridging the gaps" between religions. This is a very dangersous approach, because the objective of the believers is to propagate Islaam and remove any misconcepts about it, not to accommodate the creeds of *kufr* propagated by other religions. In addition, there are those who mislead people through the idea that Christianity, Judaism, and Islaam are *sharaai' samaawiyyah* (lit. heavenly revelations), in order to establish that the Chrisitian and Jews of our times are not *kuffaar*. The Jews and Christians follow altered versions of the original revelations. Many texts in the Qur'aan and in the authentic *sunnah* excplicitly state the *kufr* of the Jews and Christians and that their Books are abrogated by the Qur'aan. The fact that Allaah, Most High, gave special rulings regarding the food of the Christians and Jews (who believe in their books even though they are abrogated) as well as marrying from their women does not preclude the fact that Allaah called them *kuffaar*. In this respect, I humbly remind the reader to refer to our book entitled "The Call for the Unity of Religion: A False and Dangerous Call" for further discussion on this matter.

This Islaam, which Allaah has pointed out, is the Islaam with which Allaah favoured Muhammad (ﷺ) and his nation, due to His Saying:

﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينًا ﴾

[المائدة: 3].

This day I perfected your Religion for you, and completed My favour upon you, and I am Pleased with Islaam (complete submission and obedience to Allaah) **as your Religion**. [Qur'aan, *soorat al-Maa'idah* (5): 3].

This is an explicit textual proof that after Muhammad (ﷺ) was sent, any nation other than this nation [of Muhammad (ﷺ)] is not on Islaam. Accordingly, the religion with which they serve Allaah, Allaah will not accept from them and will not benefit them on the Day of Resurrection. **And it is not permissible for us that we consider their religions as truly established and upright. And for this reason those who describe the Jews and Christians as our brothers, or say that their (**Jews and Christians**) religions today are truly established religions, commit a grave error due to what we have mentioned earlier**.[70]

[70] May Allaah bestow his Mercy on our Shaykh for his deep insight into this matter. Nowadays some people blinded by nationalism and/or driven by political agendas, have lost the sense of distinguishing between the creed of Islaam and the corrupt creeds of the Christians and Jews. They call the Jews and Christians "our brothers" and that Muslims should concentrate more on matters common to all rather than point out to disagreements. May Allaah guide all Muslims to the truth regarding all corrupt creeds and methodologies.

So if we say that Islaam is the worship of Allaah, The Most High, in the way in which He Prescribed, then this includes the submission, outwardly and inwardly, to Him alone. Thus it comprises the entire Religion: creed, actions, and sayings. **But** when stated in association with *Eemaan* (faith), then Islaam refers to the **apparent actions** pertaining to the tongue and the actions of the limbs, and *Eemaan* means the **inward actions** pertaining to the creed and the actions of the heart. And the proof for this distinction is the Saying of Allaah, The Most Blessed:

﴿ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ﴾ [الحجرات: 14].

The Bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islaam)**," for Faith has not yet entered your hearts**. [Qur'aan, *soorat* al-*Hujuraat* (49): 14].

And also in the Saying of Allaah, The Most High, in *soorat ath-Thaariyaat (Hood)*:

﴿ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴾ [الذاريات: 35-36].

So We brought out from therein the believers. But We found not there any household of the Muslims except one [of Loot and his two daughters]. [Qur'aan*, soorat ath-Thaariyaat* (51): 35-36].

Allaah here distinguished between the believers and the Muslims. The reason for this is that the household in the village of Loot was, in the outward, a Muslim one, since it

comprised the wife of Loot who betrayed him and was an unbeliever. And as for those who were brought out from the village, then they were the true believers in whose hearts faith had entered. The proof for this distinction between *Eemaan* and Islaam when they are stated together is in the *hadeeth* reported by 'Umar ibn al-Khattaab (ﷺ) and in which Jibreel (Gabriel) asked the Prophet (ﷺ) about Islaam and *Eemaan*. The Prophet (ﷺ) said: ***"Islaam is that you testify that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah; establish the Prayer; pay the Zakaat; Fast Ramadaan; and perform Pilgrimage (Hajj) to the House if you are able to do so."*** And concerning *Eemaan*, he (ﷺ) said: ***"It is that you truly believe in Allaah, His Angels, His Books, His Messengers, the Last Day; and that you truly believe in Pre-Decree–its good and its bad."***

Consequently, Islaam, upon generalization, comprises the entire Religion and *Eemaan* falls under it; and that if it is stated in association with *Eemaan*, then it is interpreted to mean the outward actions from the saying of the tongue and the actions of the limbs. And *Eemaan* is meant to be the inward actions from the beliefs and actions of the hearts.

Question 49: So should we then understand that we have a general and a particular definition of Islaam?

The Answer: Yes, we do have a definition of Islaam in the general sense as well as a definition in the particular sense when it is stated in association with *Eemaan* as was mentioned in the *hadeeth* of the Prophet (ﷺ) [reported by 'Umar ibn al-Khattaab] and in the two *aayaat* mentioned earlier [*soorat al-Hujuraat*, 14; and *soorat ath-Thaariyaat*, 35-36].

The Taaghut and Its Types?

Question 50: What is the meaning of at-*Taaghut* and its derivations?

The Answer: **at-*Taaghut*** is derived from **at-*Tughyaan*** and **at-*Tughyaan*** means to go beyond the bounds, as occurs in the Saying of Allaah, The Most High:

﴿ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ ﴾ [الحاقة: 11].

When the water of the flood (*taghaa*) We carried you in the Ark. [Qur'aan, *sooarat al-Haaqah* (69): 11], meaning that when the water of the flood rose beyond the normal bounds (*taghaa*), **"We carried you in the Ark."**

The best explanation of the term is what Ibnul Qayyim, *rahimahullah*, mentioned, that *at-Taaghut* is "Anyone, regarding whom the servant goes beyond the due bounds, whether it is someone worshipped, obeyed, or followed."

So, the idols that are worshipped besides Allaah are *Taaghoots*; and the evil scholars who call to misguidance and to innovations and to making lawful that which Allaah has forbidden, or forbidding that which Allaah has made lawful, or those who present to the people in authority that it is acceptable to abandon the *Sharee'ah* of Islaam in favour of legislative systems introduced from outside that are contrary to the legislative system of Islaam, then they are *Taaghoots* also, since they have gone beyond their bounds. This is because the limit of the scholar is that he should be one who adheres to

that which the Prophet (ﷺ) came with, since the scholars are truly the inheritors of the Prophets. They inherit from them in knowledge, action, manners, the call to Allaah, and teaching, presenting this inheritance in their nations. If they go beyond this limit and begin to present it as acceptable to the rulers that they can abandon the *Sharee'ah* of Islaam in favour of such systems [introduced from the outside], then they are *Taaghuts*, since they have gone beyond that which was binding upon them, that they should adhere to the *Sharee'ah*.

As for his (ibnul Qayyim رحمه الله) saying [regarding the definition of *Taaghut*]: "or one obeyed," then what he meant by that is those rulers who are obeyed due to that being required by *Sharee'ah* or because it is necessitated by way of this case they are to be obeyed due to that being required by *Sharee'ah* and necessitated Pre-decree (*al-Qadar*). So the rulers are to be obeyed as required by the *Sharee'ah* if they command that which is not contrary to the Command of Allaah and His Messenger. This is because the duty upon the people is to hear and obey when the ruler commands that which is not contrary to the Command of Allaah and His Messenger. In this situation and with this condition, their obedience to those in authority is obedience to Allaah (عز وجل). For this reason, we should bear in mind that when we carry out what the state authority has ordered from matters in which it must be obeyed, we are, in this respect, worshipping Allaah, The Most High, and drawing closer to Him through this obedience. So, bearing this in mind, our execution of the ruled matter will be something that draws us closer to Allaah, The Mighty and Majestic. It is something that we should be conscious of; because Allaah, The Most High, Says:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ﴾ [النساء: 59].

O you who believe, obey Allaah, and obey his Messenger, and those of you in authority. [Qur'aan, *soorat an-Nisaa'* (4): 59].

As for the obedience to those in authority because it is necessitated by way of Pre-decree (*Qadaran*), then if the rulers are strong in their authority then people will obey them because of the authoritative strength they possess, even if they are not motivated to do so by *Eemaan*. Since the matter of obedience to the ruler could be motivated by *Eemaan*, and in this case it is beneficial obedience to the rulers as well as the people. And it may come about because of the ruler's authority and strength such that the people fear him and are intimidated by him due to the severe punishment he inflicts upon those who oppose him. For this reason we say that with regard to this matter the peoples situation regarding their rulers varies as follows:

(i) Sometimes the motivation of *Eemaan* is strong, and the ruler's authority is strong. This constitutes the most complete and highest situation.

(ii) Other times the motivation of *Eemaan* is weak, and the ruler's authority is weak; and this is lowest state and the one most dangerous for the society–rulers and the ruled. Since in this state anarchy in thoughts, manners, and actions will take place.

(iii) Sometimes the motivation of *Eemaan* is strong, and the ruler's authority is weak. This represents a middle state whereupon if the ruler's authority is strong then its manifestation will be better for the

nation. But if the ruler's authority in this case is absent, then do not ask about its state of corruption and evil actions! Because the motivation of *Eemaan* is weak.

(iv) If the situation is such that the motivation of *Eemaan* is weak (strong), and the ruler's authority is strong (weak), then the apparent situation will be weaker than the former state (iii). However, in terms of people's relation with their *Rabb* (Allaah) it will be more beneficial to them than in the former case where the ruler's authority is lacking.

So these are four states: Strong *Eemaan* and strong ruler, weak *Eemaan* and weak ruler, strong *Eemaan* and weak ruler, and strong ruler and weak *Eemaan*.

Therefore, the important thing is that we say that when we carry out the commands of the ruler, we should believe that through this act we draw closer to Allaah, The Most Magnificent, Most High. And the reason why Ibnul Qayyim said that "*at-Taaghut* is anyone, regarding whom the servant goes beyond the due bounds, whether it is someone worshipped, obeyed, or followed," is because the ruler who is obeyed may command that which is contrary to the Command of Allaah and His Messenger. In this case there is neither hearing nor obeying, and it is not permissible for us to obey him in that which is disobedience to Allah (ﷻ). Since Allaah, The Most High, has deemed that their obedience be dependent upon the obedience of Allaah and His Messenger, as it is understood from the context of the *aayah*:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ﴾ [النساء: 59].

O you who believe, obey Allaah, and obey his Messenger, and those of you in authority. [Qur'aan, *soorat an-Nisaa'* (4): 59].

He did not say (what signifies): "**and obey those in authority**." So this indicates that obeying them is not something independent. Rather it is related to the obedience of Allaah and His Messenger. And it has been affirmed in the transmission from the Prophet (ﷺ) that "**Verily, obedience** (to somebody) **is required when he enjoins what is *Ma'roof*,"**[71] meaning all that which is established by *Sharee'ah*. But as regard to that which is denied by the *Sharee'ah*, then it is forbidden to obey any created being even the father or the mother. If they command that which is disobedience to Allaah, then it is unlawful for you to obey them, since the obedience of Allaah takes precedence over any kind of obedience. So, if a man obeys his ruler in that which is disobedience to Allaah, then he has gone beyond his bounds.

[71] See *Saheeh al-Bukhaaree*, vol.5, no.629.

The Creed of the Muslims Regarding 'Eesaa (Jesus ﷺ)?

Question 51: What is the creed of the Muslims with regard to 'Eesaa, son of Maryam? Also what is the ruling as to the saying that he was killed and crucified.

The Answer: The belief of the Muslims regarding 'Eesaa, son of Maryam, may Allaah's *Salaah* and *Salaam* be upon him, is that he is one of the noble Messengers. In fact he is one of the five Messengers foremost in their resolve. They are Muhammad (ﷺ), Ibraaheem, Moosaa, Noah and 'Eesaa (may Allaah's *Salaah* and *Salaam* be upon them all). Allaah, The Most High, mentioned them in three places in His Noble Book. So, He Said in *soorat al-Ahzaab*
:

﴿ وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَـٰقًا غَلِيظًا ﴿٧﴾ ﴾ [الأحزاب: 7].

And (remember) **when We took from the Prophets their covenant, and from you** (O Muhammad (ﷺ), **and from Noah, Ibraaheem** (Abraham)**, Moosaa** (Moses)**, and 'Eesaa** (Jesus)**, son of Maryam** (Mary)**; We took from them a strong covenant.** [Qur'aan, *soorat al-Ahzaab* (33): 7].

Also in *sooart ash-Shoora*, Allaah Said:

﴿ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ

إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ﴾ [الشورى: 13].

Your *Rabb* (Allaah) **prescribed for Noah (**Nooh**), and that which We revealed to you (**O Muhammad: ﷺ**), and that which He prescribed for Ibraaheem, Moosaa, 'Eesaa–that you should establish the Religion, acting upon what is prescribed, and not split into sects with regard to it.** [Qur'aan, *soorat ash-Shooraa* (42): 13].

We belieive that 'Eesaa (ﷺ) is a human from the children of Adam created from a mother without a father, and that he is a slave-worshipper of Allaah and His Messenger. So he is a slave, one who is not to be worshipped, and a Messenger, not to be denied. And that he does not possess any of the qualities of *Rubbobiyyah*. Rather he is as Allaah has Said:

﴿ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴾

[الزخرف: 59].

'Eesaa is not but a slave of Ours whom We Granted Our Favour to him (blessed with guidance and *Eemaan*,) **and We made him a sign to the children of Israel**. [Qur'aan, *soorat az-Zukhruf* (43): 59].

And that he (may Allaah's *Salaah* and *Salaam* be upon him) did not command his people to appoint him and his mother as gods besides Allaah. In fact, he told that which Allaah has Commanded him with:

﴿ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ﴾ [المائدة: 117].

Worship Allaah, my *Rabb* and your *Rabb*. [Qur'aan, *soorat al-Maa'idah* (5): 117].

And that he, 'Eesaa (ﷺ) was Created by the Word of Allaah (Be!) as Allaah, The Most High, Says:

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ﴾ [آل عمران: 59].

Verily, the likeness of 'Eesaa before Allaah, (in Allaah's Sight,) is the likeness of Adam. He Created him from dust, then (He) Said to him: "Be"- and he was. [Qur'aan, *soorat aal-'Imraan* (3): 59].

And that there is no Prophet between him ('Eesaa) and Muhammad (ﷺ), as Allaah, The Most High, Says:

﴿ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ ﴾ [الصف: 3].

And (remember) **when 'Eesaa, son of Maryam, said**: **'O Children of Israel! I am the Messenger of Allaah unto you, confirming the Torah** (which came) **before me, and giving glad tiding of a Messenger to come after me, whose name shall be Ahmad.' But when he** (Ahmed, i.e. Muhammad ﷺ) **came to them with clear proofs, they said: "This is plain magic".** [Qur'aan, *soorat as-Saf* (61): 6].

And no one's faith will be complete until he believes that 'Eesaa is Allaah's slave and Messenger, and that he is free

from and high above what the Jews described him with, – they said he was son of a prostitute conceived by way of fornication. We seek refuge in Allaah from this. Allaah, The Most High, cleared him of all of that. Also the Muslims disassociate themselves from the way of the Christians who went astray in their understanding of the reality with regard to 'Eesaa, son of Maryam, since they have appointed him and his mother as gods besides Allaah. And some of them said: "He is the son of Allaah," and others said: "Allaah is the third of three (Trinity)."

As far as him ('Eesaa) being killed and "crucified," then Allaah, The One free from all imperfection and The Most High, categorically and decisively denied that he was killed or crucified. So He, The Most Mighty and Most Magnificent, Said:

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ ﴾ [النساء: 157-159].

But they (the Jews) **they killed him not, nor crucified him, but the resemblance of Jesus was put over another man** (and they killed that man), **and those who differ therein are full of doubts, they have no certain knowledge, they follow nothing but conjecture. For *surely* they killed him not. But**

Allaah raised him up (with his body and soul) **unto Himself** (and he is in the heavens). **And Allaah is All-Powerful, All-Wise. And there is none from the people of the Scripture** (Jews and Christians**), but must believe in him** (i.e. 'Eesaa, as a Messenger of Allaah and a human being) **before his** ('Eesaa's, or a Jew's or a Christian's) **death. And on the Day of Resurrection, he** ('Eesaa) **will be a witness against them."** [Qur'aan, *soorat* an-*Nisaa*' (4): 157-159].

Therefore anyone who believes that 'Eessa, son of Maryam, may Allaah's *Salaah* and *Salaam* be upon him, was killed and crucifixion then he has denied the Qur'aan. And anyone who denies the Qur'aan is an unbeliever. So we believe that 'Eessa (ﷺ) was neither killed nor crucified. But we say that the Jews drew on themselves the sin of killing and crucifixion, since they claimed that they killed 'Eesaa, son of Mary, the Messenger of Allaah, while in reality they killed him not. Rather they killed someone who was put there to resemble him, because Allaah put the resemblance of 'Eesaa over a man from amongst them, and they killed and crucified that man. And then they said that they killed 'Eesaa, son of Mary, the Messenger of Allaah. Thus the Jews drew upon themselves the sin of killing and that of crucifixion in their testimony concerning themselves. And as to 'Eessa, son of Maryam, Allaah, The Most High, cleared him of that, and protected him and raised him up unto Himself in the heavens. And he shall descend to earth at the end of time (before the establishment of the Hour), and he will judge by the *Sharee'ah* of Muhammad (ﷺ), then he will die on earth and will be buried in it; then he will be raised (ascend) just like the rest of the children of Aadam, since Allaah, The Most High, Says:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ ﴾[طه: 55].

Thereof (the earth) **We Created you, and into it We shall return you, and from it We shall bring you out once again.** [Qur'aan, *soorat Taahaa* (20): 55].

﴿ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ ﴾ [الأعراف: 25].

He (Allaah) **Said: Therein** (the earth) **you will live, and therein you shall die, and from it you shall be brought out** (i.e. resurrected). [Qur'aan, *soorat al-A'raaf* (7): 25].

The Division of the Ummah

Question 52: What is the extent of the split up within the *Ummah* after the death of its Prophet Muhammad (ﷺ)?

The Answer: The Prophet (ﷺ) informed us, as was authentically related from him, that, "***The Jews were split up into seventy one sects, and the Christians were split up into seventy two (three) sects, and that this Ummah will be split into seventy three sects, all of which are in the Fire except one***." [And when the companions asked the Prophet (ﷺ): "Which is that one. O Messenger of Allaah?" He (ﷺ) replied: "***That which I and my companions are upon today.***"[72]

This sect is the saved one. It is saved from *Bida'* in this life, and in the Hereafter it will be saved from Hell, and it is the victorious group (*at-Taa'ifah al-Mansoorah*) until the Day when the Hour will be established. It continues to prevail, abiding by the Command of Allaah, The Most Mighty and The Most Magnificent.

As far as these seventy-three sects, of which one is on the truth and the rest are on falsehood, some people attempted to enumerate them. Accordingly, they classified the people of *Bida'* into five categories, and subdivided each category into branches in order to come up to this limit or the number that

[72] Reported by Aboo Daawood (English Translation No. 4579), at-Tirmithee (Book of *Eemaan*, No. 2640, 2641; declared *hasan* by al-Albaanee), Ibn Maajah (*Kitaabul Fitan*, No. 3991; declared *saheeh* by al-Albaanee), and Ahmad in the *Musnad* (2:332). It is also in *Saheeh al-Jaami'e* No. 1083.

was specified by the Prophet (ﷺ).

Other people were with the opinion that it is more proper to refrain from enumerating them, since these sects were not the only ones that went astray. In fact, some people reached a level of misguidance exceeding that of the sects before them, and that this took place even after these sects were enumerated to seventy-two. And they [people holding to this view] said that the enumeration of these sects and knowledge as to when it will be reached is not possible until the end of time when the Hour will be established.

So it is more deserving that we generalize that which the Prophet (ﷺ) summed up and say: "This *ummah* will divide into seventy three sects, all of them in the Fire except one." Then we say: "whoever contradicts that which the Prophet (ﷺ) and his companions were upon, then he is included in these sects. And it is possible that the Prophet (ﷺ) may had indicated fundamental matters concerning these sects, and of which now we are able to know only ten of them. It may be also that he had indicated certain fundamentals with branches included therein, as it is the view held by some people. And with Allaah is the Knowledge [concerning this matter and all matters].

The Characteristics of the Saved Group

Question 53: What is the most distinguished qualities of the saved group?

The Answer: The most distinguishing quality of the saved group is the adherence to that upon which the Prophet (ﷺ) was upon in matters of 'Aqeedah (creed), *'Ibaadah* (worship),

manners, and transactions. You find the saved group distinguished in these four matters. With respect to 'Aqeedah, you find it holding on to that which is proven by the Qur'aan and *Sunnah* from pure *Tawheed* pertaining to the *Ruboobiyyah*, *Uloohiyyah*, and *al-Asmaa' was-Sifaat* (Names and Attributes). Regarding worship, you find it distinguished in its perfect adherence to that which the Prophet (ﷺ) was upon in matters of worship and in its execution of them– as regard their types, manners, timing, places, and causes. So you don't find them innovating in the Religion of Allaah. Rather, they are in an utmost degree of good manners with Allaah and His Messenger. They do not introduce any kind of worship, which Allaah did not approve, in advance, before Allaah and His Messenger. You also find them distinguished from others in their good manners, love of good to the Muslims, openness of their hearts, cheerful faces, eloquence, and so forth, from the noble and beautiful aspects of manners. And with regards to transactions, you find them treating others with truthfulness and clarity, and which the Prophet (ﷺ) alluded to in his saying:

"الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا." [البخاري ومسلم].

"The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both spoke the truth and described the defects and qualities** (of the goods)**, then they will be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost."[73]

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[73] Reported by al-Bukhaaree in his *Saheeh*, vol.3, no.293, and Muslim, vol.3, no.3661.

So, this is the distinction and the distinguishing mark for *ahlus-Sunnah wal-Jamaa'ah*, the saved group, which follows that which the Prophet (ﷺ) was upon.

Question 54: Is it necessary that the characteristics in the four matters: 'Aqeedah, worship, manners and transaction be totally or completely present without diminution? And in case anything of it is gets diminished, does this take the person out of the folds of the saved group or it doesn't ?

The Answer: Diminution in these matters does not disqualify the person as being from the saved group unless he fails to fulfill the aspect of *Tawheed* or that of *Bida'*. The matter is just as Allaah, The Most High, Said:

﴿ وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُواْ ﴾ [الأنعام: 132].

And for all there will be degrees (or ranks) **according to what they did**. [Qur'aan, *soorat al-An'aam* (6): 132].

Failing to fulfill the part of *Tawheed* and that of *Bida'*, may take the person out of the saved sect. Similarly, with respect to *Ikhlaas* (pure intention). However, as far as the matters of manners and transactions, then failing to fulfill them does not take the person out of this saved sect, though he is sinful for this.

Question 55: Is there something you want to add concerning the qualities of the saved sect?

The Answer: The truth of the matter is that there isn't anything to add, since the four fundamental matters that we have mentioned are clear and sufficient. However, it might need some details with respect to the matter of manners. So, the most important aspect of manners is **unity and agreement on the truth**, the thing that Allaah (ﷻ) has enjoined on us:

﴿ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ ﴿١٣﴾ ﴾ [الشورى: 13].

Your *Rabb* (Allaah) prescribed for Noah, and that which We revealed to you –[O Muhammad (ﷺ)], and that which He prescribed for Ibraaheem, Moosaa, 'Eesaa–that you should establish the Religion, acting upon what is prescribed, and not split into sects regarding it. [Qur'aan, *soorat ash-Shooraa* (42): 13].

And He (Allaah ﷻ) informed us that those who split their Religion into sects, Muhammad (ﷺ) is clear of them:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ﴾ [الأنعام: 159].

Verily, those who divided their religion and break up into sects, you Muhammad (ﷺ) have no concern of them in the least. [Qur'aan, *soorat al-An'aam* (6): 159].

So agreement and unity of the hearts are from the most distinguished qualities of the saved group, *ahlus-Sunnah wal*

Jamaa'ah. In case disagreement amongst them occurs due to *Ijtihaad*,[74] in matters where *Ijtihaad* is applicable, then they do not hold enmity, hatred or hostility against each other. Rather, they believe that they are brothers even if this kind of disagreement takes place amongst them. This is true to the extent that each of them would pray behind the Imaam believing that the latter is not in a state of *Wudoo´* whilst the Imaam believes he does have his *Wudoo'*. An example for this is that each of them would pray behind someone who ate camel meat believing that it nullifies the prayer whilst this Imaam believes that it does not. Thus each of them consider that the prayer behind this Imaam is correct, even though if he would have prayed the same prayer [after eating camel meat] by himself, he would have consider it incorrect. All of this is because they consider that the difference in opinion arising from *Ijtihaad*, in cases where *Ijtihaad* is permissible, is, in reality, not a disagreement. Since each one of the disputants follows what is incumbent upon both for them to follow from the evidence that is impermissible for either one to relinquish. They see that if their brother disagrees with them regarding a certain action and does this in compliance with the evidence, then in reality he is in agreement with them. This is because they themselves call for the following of the proof wherever it may be. So if he disagrees with them based upon his conformance with what he regards as valid proof, then in reality he is in agreement with them, since he is in conformity with that which they call for and aim to, from judging by the Book of Allaah and the *Sunnah* of His Messenger (ﷺ).

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[74] *Ijtihaad*: Deduction of reasoned decisions to suit particular circumstances based upon fundamental guidelines from the Qur'aan and/or authentic *Sunnah*.

And it is well known to many scholars what took place between the companions with regard to similar matters of disagreement, even during the time of their Prophet (ﷺ). He (ﷺ) did not harshly denounce anyone of them. When he (ﷺ) returned from the battle of *al-Ahzaab*, Jibreel came to him and directed him to set out for *Banee Quraydhah* who broke the covenant with the Muslims. The Prophet (ﷺ) then ordered his companions and said: "***None of you should pray 'Asr except at Banee Quraydhah.***"[75] So, they left Madeenah for *Banee Qurayadhah*, and when the time for *'Asr* prayer arrived some of them delayed their prayer until they reached *Banee Qurayadhah* and therefore prayed it outside of its time. They did not pray until after sun set, since the Prophet (ﷺ) said: "***None of you should pray 'Asr except at Banee Quraydhah.***" Others prayed on time and said that the Prophet (ﷺ) intention was for them to make haste in setting off.[76] Those were the ones who were correct in their understanding. In spite of this, the Prophet (ﷺ) did not blame anyone of them, and none of them held any enmity or hatred against each other because of their disagreement in understanding this text. That is why I believe that it is a binding duty upon the Muslims who belong to the *Sunnah* that they should be one nation, and that factionalism should not occur amongst them–a person belongs to this group and another belongs to another group, and the third belongs to a third group and so on. In such a manner, they fight amongst each other with the spears of their tongues. They hate each

[75] *Saheeh al-Bukhaaree*, vol.2, p.34, and *Saheeh Muslim*, vol.3, no.4376. In the report by Muslim, it is *Thuhr* prayer instead of *'Asr*.

[76] So that when the time for *'Asr* prayer arrived, they would already be at *Banee Quraydhah*.

other and take enemies out of each other because of a disagreement whose ruling is permissible to deduce by way of *Ijtihaad*. There is no need for me to specifically mention each group. But the sensible person would understand and the matter would be clear to him. So, I believe that it is incumbent upon *ahlus-Sunnah wal Jamaa'ah* to unite even though they may dispute in that wherein they have been differing as a result of their understanding of what is necessitated by the texts. All praise is due to Allaah, for this is a matter in which there is ample scope for accommodation. What is important is agreement and unity of the hearts. And there is no doubt that the enemies of Islaam love that the Muslims are divided, regardless whether they are enemies who openly express their hostility, or enemies who pretend to be friends of Muslims or Islaam, while in reality they are not. So, the obligatory thing is that we should be distinguished with this distinctive mark and that is we are from the saved sect that agrees to unity.

The Correct and False Tawassul

Question 56: What is the correct and false *Tawassul* ?

The Answer: At-Tawassul is the infinitive of *Tawassala*, *Yatawassal*–meaning to take a means that will make the person reach his intended goal. So, its original meaning is: Seeking to attain the intended objective. And it is divided into two types:

Correct: And this is the *Tawassul* through the correct means leading to the intended goal.

Incorrect: And this is the *Tawassul* by a way that does not lead to the intended objective.

With regard to the first type, and which is the *Tawassul* by the means that lead to the intended objective, then it is of several types, including:

1-*Tawassul* (seeking a means of nearness to Allaah**) by means of His Attributes, regardless whether it is done in the general or specific sense.** An example on the general way is the statements mentioned in the *hadeeth* reported by 'Abdullaah bin Mas'oud (ﷺ) concerning the invocation said to relief from distress and grief:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلا حَزَنٌ فَقَالَ اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتَ بِهِ

فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلاءَ حُزْنِي وَذَهَابَ هَمِّي."

[رواه أحمد وغيره واللفظ له وصحح إسناده الألباني.]

=**"*O Allaah! I am Your slave, son of Your male slave and female slave. My forelock is in Your Hand. Your judgment concerning me is continuously executed. Your Decree over me is Just. I ask You by every Name which is Yours, with which You Named Yourself, Taught to anyone from Your Creation, or sent down in Your Book, or which You kept to Your Self in the Knowledge of the Hidden with You, that You make the Qur'aan the nurturer (the life of) of my heart, the light of my chest, the removal of my sadness and of my anxiety.*"**[77]

This case is a *Tawassul* by means of Allaah's Names in the general sense, as in his (ﷺ) saying: ***"I ask You by every Name which is Yours, with which You Named Yourself."***

With regard to the specific aspect, then it is to make *Tawassul* by means of one particular Name for a specific request befitting this Name, like what was reported in the *hadeeth* of Abu Bakr (رضي الله عنه) when he asked the Prophet (ﷺ) to inform him of a supplication that he may use in his prayer. So the Prophet (ﷺ) said:

"اللهم إني ظَلمتُ نَفْسِي ظُلما كَبيراً، ولا يغفر الذنوب إلاَّ أنت، فاغفر لي مغفرة من عندك وارحمني، إنك أنت الغفور الرحيم." [البخاري ومسلم.]

"Say: O Allaah, I have done great injustice to myself, and none can forgive sin except You, so forgive me a forgiveness from You, and be merciful to me, as You are The Most Forgiving, The Most Merciful[78]

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77 Reported by Ahmad (1/391) and the wording is his, and al-Haakim (1/509) and others and its *isnaad* is *saheeh* as in *as-Saheehah* (no.199).

78 Reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree*, vol.8, no.338.

So he sought Forgiveness and Mercy and made *Tawasssul* to Allaah, The Most High, by means of two of His Names befitting what is being requested. So he said: "***You are The Most-Forgiving, The Most-Merciful.***" This type of *Tawassul* falls under the Saying of The Most High:

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ ﴾ [الأعراف: 180].

And (all) **the Most Beautiful Names belong to Allaah, so call on Him by them**. [Qur'aan, *soorat al-A'raaf* (7): 180].

Supplication here comprises two types: Supplication when a request is made (*du'aaul mas'alah*), and invocation through worship (*du'aaul 'Ibaadah*).

With regards to the *Tawassul* to Allaah by means of His Attributes, then it is like the *Tawssul* by means of His Names in the sense that it could be general and specific. As to the general way, then it is like your saying: "O Allaah, I ask you by Your Beautiful Names and Most Supreme Attributes," then you mention your request. And with respect to the specific way, then it is to perform *Tawassul* to Allaah, The Most High, by means of a particular Attribute that is specifically related to a particular request, like that which was mentioned in the *hadeeth*:

"اللهم بعلمك الغيب، وقُدرتِكَ على الخلق، أحيِني ما عِلمتَ الحياة خيرا لي، وتَوَفَّني ما علِمتَ الوَفاةَ خيرا لي." [البخاري ومسلم.]

"***O Allaah by Your Knowledge of the Hidden and Unseen, and Your Power over the Creation, grant me life for as long as You Know that***

***life is good for me, and grant me death when death is good for me.*"**[79]

Here *Tawassul* to Allaah, The Most High, is by means of the Attributes of *'Ilm* (Knowledge), and *Qudrah* (Power): ***"By Your Knowledge of the Hidden and Unseen, and Your Power over the Creation."*** …This comprises the one type of *Tawassul*.

The Second Type: A person seeks means of Nearness to Allaah by means of His believe in Him and in His Messenger. So, he says: "O Allaah I have believed in You and in Your Messenger, so forgive me, or grant me success and rectitude." Or that he says: "O Allaah by my faith in You and in Your Messenger I ask you such and such." And from this is the Saying of Allaah:

﴿ إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ
﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾ ﴾ [آل عمران: 190-191].

"Verily! In the Creation of the heavens and the earth, and in the alteration of night and day, there are indeed signs for men of understanding. Those who remember Allaah [always, and in prayers] **standing, sitting, and lying down"**…to His saying: **"Our *Rabb*! Verily, we have heard the call of one** (Muhammad ﷺ) **calling to Faith saying:**

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[79] Reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree*, vol.7, no.575.

'Believe in your *Rabb*,' and we have believed. Our *Rabb*! Forgive us our sins and expiate from us our evil deeds, and make us die [in the state of righteousness] **along with the *Abraar*"** [the pious and righteous believers]." [Qur'aan, *soorat aal-'Imraan* (3): 190-191].

So they sought nearness to Allaah by their *Eemaan* in Him that He Forgive them their sins, expiate from them their evil deeds, and make them die along with the *Abraar*.

The Third Type is to make *Tawassul* to Allaah by means of righteous deeds. And from this is the story of the three people who entered into a cave to sleep in it. They were trapped in the cave when a boulder [rolled down from the mountain] and blocked the entrance of the cave and they could not remove it away. So each one of them sought a means of nearness (*Tawassul*) to Allaah by means of a righteous deed that he had done. So the first one of them used his kindness to his parents as *Tawassul*, and the second used as *Tawassul* his perfect abstention from fornicating [with his uncle's daughter]. As to the third one, he used as *Tawassul* his preserving the right of his employee. Each one of them said: "O Allaah if I did that seeking Your Face, then release us from our situation." So the rock moved. This is *Tawassul* to Allaah (ﷻ) by means of a righteous deed.

The Fourth Type is to use as *Tawassul* the conditions of a person, meaning that the supplicant seeks a means of nearness to Allaah by mentioning his circumstances and his state of need. And From this is the saying of Moosaa (عليه السلام):

﴿ رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴾ [القصص: 24].

"O My *Rabb*! I am in need of whatever good that You bestow on me." [Qur'aan, *soorat al-Qasas* (28): 24].

In doing so, he is using *Tawassul* to Allaah by mentioning his condition, asking Allaah to bestow whatever good on him. A related case is in the saying of Zakhariyyaah (عليه السلام):

﴿ رَبِّ إِنِّي وَهَنَ ٱلۡعَظۡمُ مِنِّي وَٱشۡتَعَلَ ٱلرَّأۡسُ شَيۡبًا ﴾ [مريم: 4].

"**My *Rabb*! My bones have grown feeble, and grey hair has spread on my head**." [Qur'aan, *soorat Maryam* (19): 4].

So these are some of the types of *Tawassul*, and all of them are allowed since they are good means to use as *Tawassul* to attain what is being intended.

A Fifth Kind of Tawassul

Question 57: Are there any other types of *Tawassul* in addition to the four that you have mentioned?

The Answer: Yes, there is an additional type of *Tawassul* and it is the seeking of nearness to Allaah by means of the supplication of a righteous man and whom it is hoped that his invocation will be answered, because the companions (رضي الله عنهم) used to ask the Prophet (ﷺ) to invoke Allaah for them, generally and specifically. Indeed it is reported in the *saheehayen* (al-Bukhaaree and Muslim collections of *hadeeth*) from the transmission of Anas bin Maalik (رضي الله عنه) that a man entered the Mosque on the day of *Jumu'ah* and the Prophet (ﷺ) was giving the *Khutbah* and said: "**O Messenger of**

Allaah, the livestock are dying and the roads are cut off so supplicate to Allaah for us that He should give us rain." So the Prophet (ﷺ) raised up his hands and supplicated and said: **'*O Allaah bless us with rain,*'**-three times…and he did not descend from the *minbar* (pulpit) until the rain was dripping from his beard. The rain continued for a whole week. And on the next day of *Juma'ah* the same man or someone else came while the Prophet (ﷺ) was standing giving *Khutbah*…and said: 'Buildings are being destroyed and livestock are being drowned, so supplicate to Allaah to withhold it for us.' So the Prophet (ﷺ) raised his hands and said: '***O Allaah, around us and not upon us…***' so he did not point with his hands in any direction except that the clouds cleared away…and we went out walking in sunshine."[80]

And there are several incidences on which the companions asked the Prophet (ﷺ) to supplicate to Allaah specifically for them. And from this is the case when the Prophet (ﷺ) mentioned that seventy thousand of his *Ummah* shall enter Paradise without reckoning nor punishment, and that they are those who do not treat themselves with *Ruqya*,[81] nor do they believe in good or bad omen nor do they get themselves branded (cauterized), but the put their trust in Allaah; thereupon 'Ukaashah bin Muhsin stood up and said: "O Messenger of Allaah, supplicate to Allaah to make me from

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[80] Reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree*, vol.2, no.55, nos.126-132, no.34, vol.4, no.782, and vol.8, no.115.

[81] *Ruqya*: Recitation of Qur'anic texts on an ill or charmed person as a treatment from disease.

amongst them." So he (ﷺ) said: **"*You are one of them*."**[82] This is also from the kind of permissible *Tawassul*: that a person asks someone to supplicate to Allaah, The Most High, for him, if it is hoped for that this person's **supplication** will be answered. However, it should be that the person requesting someone to supplicate Allaah for him intends to benefit himself and his brother, the one from whom he asked the supplication, so that the request is not solely for his own interest. Since if you want to benefit your friend as well as yourself, then this will end up as something good for him. This is because when a man supplicates to Allaah for his brother in his absence, the angel says: "***Aameen, and for you the same***." Similarly when someone supplicates Allaah for his brother, then he is from those who do good by virtue of this supplication, and Allaah loves those who do good."

The Incorrect and Futile Tawassul and its Types.

Question 58: Having known the Correct *Tawassul* and its Types, then it is inevitable for us to know the Incorrect *Tawassul* and its Types.

The Answer: The incorrect and futile *Tawassul* is to use an unprescribed way, something which is not affirmed as a legal way by *Sharee'ah*, as a means of nearness to Allaah, The Most High. Since *Tawassul* in this manner is from nonsense and falsehood that contradicts the intellectual and textual proofs.

[82] Reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree*, vol.7, no.606.

And from this is that a person uses the supplication of a deceased man as *Tawassul* to Allaah (ﷻ). He asks this deceased person to supplicate to Allaah for him. Then this is not a correct and prescribed means. Rather it is foolishness on the part of the one who asks this deceased man to supplicate to Allaah for him. Since once he dies, the actions of the deceased cease to exist, and it is impossible for him to supplicate to Allaah for anyone. Even the Prophet (ﷺ), it is not possible that he supplicates to Allaah for anyone after his (ﷺ) death. For this reason, the companions (رضي الله عنهم) did not use as *Tawassul* to Allaah by asking the Prophet (ﷺ) to invoke Allaah for them after his death. In fact, when the people suffered a drought at the time of 'Umar Ibn al-Khattaab (رضي الله عنه), he said: "**O Allaah we used to ask Your Prophet to supplicate on our behalf to You and You would bless us with rain, and now we ask the uncle of our Prophet** [i.e. al-'Abbaas (رضي الله عنه)] **to supplicate to You on our behalf, so bless us with rain."** So al-'Abbaas (رضي الله عنه) stood up and supplicated to Allaah (ﷻ). Had the matter of asking the deceased's supplication to Allah been a permissible and correct way, then 'Umar and those with him from the companions would have asked that from Allaah's Messenger (ﷺ). Since the response to his supplication is more likely to take place than that of 'al-'Abbaas ibn 'Abdul-Muttalib (رضي الله عنه).

What is important, therefore, is that *Tawassul* to Allaah by means of asking supplication from the deceased is false and impermissible. And from the incorrect type of *Tawassul* is to seek nearness to Allaah by means of the status of the Prophet (ﷺ), saying: "O Allaah, I ask you by the rank of Your Prophet [to grant me] such and such." This is since the status of the Prophet (ﷺ) is not something of benefit to you. It is only beneficial to the Prophet (ﷺ), but as regard to you then it is of

no benefit to you that you use as *Tawassul* to Allaah, The Most High. And as we have mentioned, *Tawassul* is seeking the correct means that is fruitful. So, what is of benefit to you in that the Prophet (ﷺ) has an honourable status with Allaah? And if you want to make correct *Tawassul* to Allaah, then say: "O Allaah, I ask You by my *Eemaan* in Your Prophet, or by my love of Your Prophet" or the like, then this is from the correct and beneficial means.

The Affirmed and Annulled Intercession.

Question 59: What is the affirmed and nullified intercession?

The Answer: Ash-Shafaa'ah is derived from *ash-Shaf'a* and it is the opposite of *witr* (one), and it is to make a single thing one of a pair or couple, for example to make the one two, the three four and so forth. This is as far as its linguistic derivation is concerned. Traditionally, however, it means the laying of a petition (interceding, mediating) with someone in favor of another, in procuring a benefit or warding off a harm, i.e. the intercessor lays down a mediation between the one on whose behalf an intercession is sought (*al-mashfoo'ilahu*) and the one pleaded with (*al-mashfoo' ilayh*), in order to procure a benefit for *al-mashoo'ilahu* or repel from him something harmful.

Intercession is two types, **confirmed and correct** intercession, and a **false** one that is of no benefit to its people. As to the confirmed and correct intercession, then it is the one which Allaah, The Most High, has confirmed in His Book, and which His Messenger (ﷺ) has confirmed. And it is approved only for

the people of *Tawheed* and those of pure intentions. Since Aboo Hurayrah (ﷺ) said: "O Messenger of Allaah! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" He (ﷺ) said: "**The one who says *la ilaaha illallaah*** (none has the right to be worshipped except Allaah) **purely from his heart**."[83]

And this type of intercession has three conditions to it:

First condition: Allaah being pleased with the intercessor.

Second condition: Allaah being pleased with the one on whose behalf intercession is being sought, and the

Third condition: Allaah's permission for the intercessor to intercede.

These conditions are collectively stated in the Saying of Allaah, The Most High:

﴿ ۞ وَكَم مِّن مَّلَكٍ فِي ٱلسَّمَٰوَٰتِ لَا تُغْنِي شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾ ﴾ [النجم: 26].

And there are many angels in the heavens, whose intercession will avail nothing except after Allaah has given leave for whom He Wills and is Pleased with. [Qur'aan, *soorat an-Najm* (53): 26].

83 Reported by al-Bukhaaree. See *Saheeh al-Bukhaaree*, vol.1, no.98.

And they are mentioned in details in the following Sayings of Allaah, The Most High:

﴿ مَن ذَا ٱلَّذِى يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦ ﴾ [البقرة: 255].

Who is he that will intercede with Him except by His Permission? [Qur'aan, *soorat al-Baqarah* (2): 255)].

﴿ يَوۡمَئِذٖ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنۡ أَذِنَ لَهُ ٱلرَّحۡمَٰنُ وَرَضِيَ لَهُۥ قَوۡلٗا ۝١٠٩ ﴾ [طه: 109].

On that day no intercession shall avail, except the one for whom *Ar-Rahmaan* has given permission and whose word is acceptable to Him. [Qur'aan, *soorat Taha* (20): 109].

﴿ وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ ﴾ [الأنبياء: 28].

And they cannot intercede except for him with whom He is Pleased. [Qur'aan, *soorat al-Anbiyaa'* (21): 28].

It is inevitable that these three conditions be met in order for intercession to take place. And based upon this, then we come to know the second type of intercession. And this is the annulled intercession, which avails not its people, and which the *Mushriks* (polytheists) claim to be the intercession of their gods for them, with Allaah (ﷻ). Indeed, this intercession avails them not, as Allaah, The Most High, Says:

﴿ فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ۝٤٨ ﴾ [المدثر: ٤٨].

And so no intercession of intercessors will be of any use to them. [Qur'aan, *soorat al-Muddath-thir* (74): 48].

This is since Allaah, The Most High, accepts not the *Shirk* of those *Mushriks*, and that He would not give Permission for them to intercede. Since there is no intercession except for those whom Allaah is Pleased with, and Allaah accepts not *Kufr* for His servants and He Loves not mischief. So, the *Mushrik's* attachment of importance on the gods that they worship whilst they say, "these are our intercessors with Allaah", is false and has no benefit. Rather this will only keep them farther away from Allaah.

Furthermore, the confirmed *shafaa'ah*, as the scholars, may Allaah's Mercy be upon them, mentioned, is divided into two kinds: **General and Special.** The meaning of **General** is that Allaah (ﷻ) Permits whom He Wishes from His righteous servants to intercede on behalf of those whom Allaah has given the Permission for intercession. And the **Special** [means] the intercession particular to the Prophet (ﷺ), and the greatest of which is *ash-Shafaa'atul-'Uthmaa* (the greatest intercession) and which takes place on the Day of Resurrection when the people will suffer such distress and trouble as they will not be able to tolerate. So they will look for someone who will intercede for them with Allaah (ﷻ) to relieve them from this greatly distressing and long-standing situation. So they go to Aadam, then to Noah, Ibraaheem, Moosaa, and then to 'Eessa. None of them intercede, until the matter reaches Muhammad (ﷺ). So he (ﷺ) stands up and intercedes with Allaah (ﷻ) to save His slaves from this immense situation. So Allaah responds to his supplication and accepts his intercession. And this is part of *al-Maqaam al-Mahmood* (the highest station of praise and glory) which Allaah, The Most High, has Promissed to the Prophet (ﷺ) in His Saying:

﴿ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامًا مَّحۡمُودًا ﴿٧٩﴾ ﴾

[الإسراء: 79].

And in some parts of the night offer the *salaat* with it (i.e. recite the Qur'aan in the prayer)**, as an additional prayer** (*tahajjud*) **for you** (O Muhammad). **It may be that your *Rabb* will raise you to *al-Maqaam al-Mahmood*.** [Qur'aan, *soorat al-Israa'* (17): 79].

And from the intercession that is particular to the Prophet (ﷺ) is his intercession for *ahlul-Jannah* (the people of Paradise) to enter *al-Jannah*. Because after they cross the *siraat* (the bridge over Hell) the people of *al-Jannah* will be stopped at a bridge between Paradise and Hell, and here their hearts will be rendered free from the wrongs they have committed against each other until they are cleaned and purified. Then after that they will be granted permission to enter into *al-Jannah*. However, they will not be admitted therein until after the Prophet's (ﷺ) intercession with Allaah for them to enter Paradise. Therefore the gates of *al-Jannah* will open by virtue of the Prophet's (ﷺ) intercession.

As regard the general intercession by the Prophet (ﷺ) and by others besides him from the righteous slaves of Allaah, then it is to intercede for the People of the Fire from the sinful believers who do not deserve the endless dwelling therein. He (ﷺ) intercedes on their behalf for them to get out of the Fire. And this type of intercession is confirmed for him (ﷺ) as well as for others from the Prophets, the martyrs, and the righteous, and Allaah knows best.

The Creed of The Salaf with Regard to the Noble Qur'aan

Question 60: What is the creed of the Righteous Predecessors regarding the Noble Qur'aan?

The Answer: The creed of the *as-Salaf* pertaining to the Noble Qur'aan is like their creed with regard to the rest of the Attributes and Names of Allaah, and it is based upon what is proven by the Book of Allaah and the *Sunnah* of His Messenger (ﷺ). And we all know that Allaah, The One free of all imperfection, The Most High, described the Qur'aan as being His Words, and that it is sent down from Him. So, He, Most Magnificent and Most High, Says:

﴿ وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَـٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ﴾ [التوبة: ٦].

And if anyone of the *Mushriks* seeks your protection, then grant him protection so that they may hear the Word of Allaah [the Qur'aan]**, and then escort him to where he can be secure.** [Qur'aan, *soorat at-Tawbah* (9): 6].

And the intended by the "Word of Allaah" here, without any doubt, is the Noble Qur'aan. And furthermore, He, the Most High, Says:

﴿ إِنَّ هَـٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴾

[النمل: 76].

Verily, this Qur'aan narrates to the Children of Israel most of that in which they differ. [Qur'aan, *soorat an-Naml* (27): 76].

So, the Qur'aan is the Word of Allaah, The Most High, letter and meaning. He really Spoke it and bestowed it upon Jibreel, the trustworthy, who then brought it down upon the heart of Muhammad (ﷺ) so that he may be one of those who warn, in the plain Arabic language. The *Salaf* also believe that the Qur'aan is a Revelation, brought down by Allaah (ﷻ) upon Muhammad (ﷺ) in parts over a period of thirty years as necessitated by Allaah's Wisdom. In addition, its revelation is either original or occasional, meaning that some of it is brought down in response to a certain occasion that necessitated its revelation, and some of it is revealed without being due to a certain reason. Also some of it is revealed as a narration of a past condition that occurred to the Prophet (ﷺ) and his companions, whilst some of it comes down as original Legislations, Revealed for the first time. This is according to what has been mentioned by the people of knowledge pertaining to this matter.

Furthermore, the *Salaf* say: "The Qur'aan is in the beginning from Allaah (ﷻ), and to Him it shall return at the end of time." This constitutes the saying of the *Salaf* regarding the Noble Qur'aan.

And it is something well known to us all that Allaah, The Most High, described the Qur'aan with great qualities. He described it as *hakeem* (wise), *kareem* (an honourable reciter: Noble), *'atheem* (great), and *majeed* (glorious). And these qualities with which Allaah has described His Words applies to the one who holds to this Book and works according to it openly and inwardly. So Allaah, The Most High, grants him from the glory, greatness, wisdom, might, and authority, something that it would not be given to the one who does not

cling to the Book of Allaah (ﷻ). That is why I call upon, from this pulpit, all of the Muslims, rulers and ruled, scholars and common people, to cling hold to the Book of Allaah (ﷻ), openly and inwardly, so that they attain the might, happiness, glory, and prevalence in the East and West.

The Most Prominent Rulings Regarding The Qur'anic Recital

Question 61: What is the most distinguished ruling of Qur'anic Recital?

The Answer: The reciter of the Qur'aan should be in a state of purity from *al-Hadath al-Asqhar*[84] and *al-Hadath al-Akbar*,[85] and it is not allowed for him to recite the Qur'aan while in the state of major impurity (*al-Hadath al-Akbar*). The one who is *junub*,[86] for example, must not read the Qur'aan until he takes a bath. This is because the *Sunnah* came with the prohibition from recitation in the state of *janaabah* (after having sexual discharge). As regard the menstruating woman, then there is a difference of opinion amongst the people of knowledge regarding whether it is permissible for her to recite the Qur'aan. They differed into two sayings. Some of them said that it is permissible that she recites the Qur'aan because there

[84] *al-Hadath al-Asghar*: State of ritual impurity arising from passing wind or urine or answering the call of nature.

[85] *al-Hadath al-Akbar*: Major state of impurity arising from sexual discharge.

[86] *Junub*: A person in a state after having sexual intercourse with his wife or after having a sexual discharge in a wet dream.

is no clear and authentic proof from the *Sunnah* that prevents her from reading the Qur'aan, and that the old state, or condition, of things is that of exemption from responsibility and obligations as well as non-prohibition. Others from the people of knowledge are of the opinion that it is impermissible for her to recite the Qur'aan while she is menstruating. Since she is considered from those who are legally obligated to perform *ghusl* (bath), like the one who is *junub*. And also because there are narrations reported from the Prophet (ﷺ) that infer prohibition. And my opinion regarding this matter is that she should not read the Qur'aan if she intends mere recitation. However, if she intends to read the Qur'aan to meet a certain need, for example if she fears that she may forget it, or that she recites it for her children or her students if she is a teacher, or if she is a student who wants to read it before her teacher–then there is no harm in this because there is need for that. Similarly, there is no harm for her to recite the *aayaat* (verses) that are of the *wird*,[87] like *aayatul Kursee* (verse 255 of *soorat al-Baqarah*), since this is considered a need. Accordingly, the opinion I hold to is closer to the right one based upon the need of the menstruating woman. If she needs the recitation, then she may read the Qur'aan, otherwise she should not.

Likewise, it is desirable for the one who recites the Qur'aan that he contemplates in his heart the magnificent meanings denoted by the Words of the Noble Qur'aan, whether these verses comprise reports and stories or Legislations. This is since Allaah (سبحانه وتعالى) has Sent down the Qur'aan for this

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[87] *Wird*: A set portion of the Qur'aan or invocations or the like from the remembrance of Allaah which a person recites on a daily basis.

underlying reason:

﴿ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٢٩ ﴾ [ص: 29].

[This is] **a Book** [the Qur'aan] **which We have Sent down to you, full of blessings, that they may ponder over its Verses and that men of understanding may remember**. [Qur'aan, *soorat Saad* (38): 29].

The person finds a great difference between the state when he recites the Qur'aan with an inattentive heart and that when he recites it with an attentive heart, contemplating what he says. He finds a great difference between the two states, and that He benefits more if he recites the Qur'aan with contemplation and pondering, for indeed this strengthens in his heart the state of *Eemaan* (faith) and attestation as well as the submissiveness and yielding obediently to the Laws contained in the Book of Allaah (ﷻ).

And as far as the way the recitation should be, then it should be a quiet recitation without the rushing that might drop out some of the letters or conceal the words. Rather, he should recite the Qur'aan quietly and with ease, free from restraints (*tarassul*). There is no harm to speed up sometimes, but with the condition that he must not drop out the letters or some of it, nor that he uses *idghaam*[88] where *idghaam* is impermissible to apply or the like.

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[88] *Idghaam*: To contract one letter into another.

We would also like to address in the remaining part of our talk about the Fundamental Principle of the Deen, the ruling regarding the **recitation to the soul** of the deceased, meaning that the person recites the Qur'aan intending that its reward be to one of the deceased from the Muslims. The scholars of Islaam disagreed with regard to this issue. Some of them think that this is unperscribed and that the deceased does not benefit from the recitation under such condition. Others think that he benefits therefrom, and that it is permissible for a person to recite the Qur'aan with the intention that its reward be for such and such person from the Muslims whether he is his relative or not. And this is the preponderating opinion. Since in terms of the type of *'Ibaadaat* (acts of worship), there are reports indicating the permissibility of disposing them to the deceased, just like in the *hadeeth* of Sa'ad ibn 'Ubaadah (ﷺ) where it is reported that he gave his garden as a charity on his mother's behalf.[89] And as in the story of the man who said to the Prophet (ﷺ):

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَت، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: نَعَمْ. [البخاري و مسلم].

"***My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet (ﷺ) replied in the affirmative*."[90]

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[89] Reported by Maalik in al-Muwatta' [English Translation, Daar al-Fikr], vol.2, no.1489.

[90] Reported by al-Bukhaaree and Muslim. See *Saheeh al-Bukhaaree*, vol.2, no.470.

And these are individualized cases implying that the disposing of some types of worship to someone from the Muslims is allowed, and it is as such. However, what is better than this is that he supplicates to Allaah for the deceased and keeps the righteous deeds to himself, since the Prophet (ﷺ) said:

"إذا ماتَ ابنُ آدم انقطع عملُه إلاَّ من ثلاثة: إلاَّ من صدقةٍ جارية، أو علمٍ يُنتَفَعُ به، أو ولدٍ صالحٍ يدعو له." [البخاري ومسلم].

"When a man dies, his acts come to an end, but three, recurring charity, or knowledge *(by which people)* ***benefit, or a pious son, who prays for him*** *(for the deceased)*,***"***[91] and he didn't say: "or a pious son, who recites for him, performs *salaat* for him, fasts for him, or gives charity on his behalf." Rather he said: "***Or a pious son, who prays (invokes Allaah) for him***," though the context is deeds-related. So this proves that the best thing is that the person supplicates to Allaah for the deceased, not that he allocates a share for him from the righteous deeds. And a person is in need for the good deeds as he would find its reward saved for him with Allaah (ﷻ).

As to what is done by some people from recitation for the deceased after his death and for a charge-for example a reciter attends to read the Qur'aan for a pay in return, and such that its reward is intended for the deceased-then this is a *bid'ah* and its reward does not confer upon the deceased. The reason for this is that this reciter sought only the worldly reward by his recitation. And whosoever comes up with a worship seeking only the worldly life, then he shall have no share of

[91] Reported by Muslim in his *Saheeh*, vol.3, no.4005.

reward therefrom in the Hereafter, as Allaah, The Most Blessed and Most High, Says:

﴿ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝١٥ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ۝١٦ ﴾ [هود: 15-16].

Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages**) of their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.** [Qur'aan, *soorat Hood* (11): 15-16].

And on this occasion, I convey an advice to my brothers who are accustomed to do this kind of work, that they save their money to themselves or to the inheritors of the deceased, and that they should know that this act, in itself, is an innovation. And that the deceased does not receive the reward of the recitation, since the reciter who has no intention by his recitation, except to take fees, has no reward with Allah (ﷻ). And then he would have taken the money whilst the deceased would not have benefited therefrom.

The Recitation of Soorat al-Faatihah For the Prophet's (ﷺ)Soul

Question 62: As regard those who bequeath that the *Faatihah* be recited on behalf of the Prophet's soul, or on his behalf by the Prophet's grave?

The Answer: It is not binding to execute this bequest, because it is a bequest of an unprescribed matter. For the Prophet (ﷺ) does not prescribe for anyone to worship Allaah and then dedicate the reward of worship to the Messenger (ﷺ). Since, had this been prescribed, then the companions, may Allaah be pleased with them, would have been the most preceding people in attaining it. And also because the Prophet (ﷺ) is in no need for this. For indeed there is no person who does a righteous deed except that the Prophet (ﷺ) would have a similar reward. Because he (ﷺ) is the one who has directed to this, and, [as the Prophet (ﷺ) said]: "***The one who guides to what is good is like the one who does it.***"[92] So, this bequest is from the foolish and futile actions as well as a *bid'ah*, something which has not been reported from the righteous predecessors, may Allaah be Pleased with them. And similarly if he said: "Recite the *Faatihah* on my behalf by the Prophet's grave," then it is not binding to fulfill this bequest. The reason for this is that specifying a particular place for a particular worship not prescribed by the *shar'a*, is from the *bida'* as it is known in the aforementioned discussion pertaining to the issue of

[92] Reported by at-Tirmithee (no.2672, Arabic). And also in *saheeh Muslim: "One who guides to something good has a reward similar to that of its doer",* vol.3, no.4665.

"Pursuance of the Messenger (ﷺ)."[93] And that the following of the Messenger (ﷺ) cannot be achieved until the act of worship agrees with the *Sharee'ah* in six matters: **cause, type, extent, manner, time, and place.**

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This is the end of the book's section on the matters of Creed. I thank Allaah, The Most High and Most Magnificent for making this work possible, and I ask him to forgive my sins and mistakes, and to forgive my parents, my family, and my shaykhs,–especially the author, shaykh Muhammad ibn Saalih al-'Uthaymeen–and all the noble scholars of Islaam.

May Allaah grant the best of reward for its author, and that He grants me a share of the reward for it, and that He gathers me and him in the final domain where He Bestows honour, indeed He is The Most Generous, The Most Beneficent Bestower.

All Praise is due to Allaah, The *Rabb* of all Creation, and may He extol and send blessings of peace and safety upon our Prophet Muhammad.

Saturday the 6th of Sha'baan, 1426 Hj.
Corresponding to the 10th of Sept. 2005.

The slave of Allaah
Saleh As-Saleh

[93] See page section on "Saved Group".

Appendix

Definition of *Taaghut*

Taaghut: Derived from Tughyaan, *exceeding the limits*. So:

1. Whatever is worshipped instead of or to the exclusion of Allaah is a *Taaghut*. So, any human being who is pleased to be set as an object of worship is a *Taaghut*.

2. The one who exceeds the limits concerning following and obedience to other than Allaah, and in setting others as rivals with Allaah, then himself is a *Taaghut*.

3- Those who make *Istihlaal*, making the unlawful lawful or vice versa , and are obeyed for that are *Taaghut*, because they are being set as Lords besides Allah. Here it must be known that obeying them on their *Istihlaal* is divided into three categories:

(i) If the person obeys them while pleased and content by their saying, giving precedence to their judgments, and discontent with Allaah's ruling, then he is a *kafir*.

(ii) The person obeys them while accepting Allaah's ruling and knowing that it is the best and the most fitting to man, but due to lowly desire in himself he chooses otherwise. For example, he may be seeking a job, and so forth. In this case it is not *kufr*, Rather he is a *faasiq* (rebellion, disobedient).

(iii) The person obeys them due to ignorance, thinking that their rulings are those of Allaah's. This is subdivided into two cases:

(a) The person is able to know the truth by himself, but he is negligent. In this case he is sinful, because Allaah ordered to ask the people of knowledge when matters are not known.

(b) The person is not knowledgeable and unable to learn but he follows them by way of blind following believing that it is the truth. In this case there is nothing upon him, i.e not held blameworthy. [See *Al-Qawlul Muffed 'Alaa Kitaab at-Tawheed*, by our Shayekh Muhammad bin Salih Al-'Uthaimeen, v.2, pp. 157-158, with slight adaptation].

4. It covers also all that which opposes Allaah's Judgment. And this is of different levels and ranks. Some may lead to exiting the fold of Islam, while others don't.

Some examples on *Taaghut*: Those followed, like soothsayers, magicians, and evil "scholars," are *Taaghut*. Those pleased for being worshipped besides Allaah, as well as idols, are *Taaghut*

Every *Kufr* is *Taaghut*, but not every *Taaghut* is *Kufr*

Here I relate a very important benefit explaining the issue of *Taaghut* which is often misunderstood by enthusiastic young Muslims and it is by Shayekh Sulaimaan Ibn Samhaan (*rahimahullaah*: may Allaah's Mercy be upon him). He said: "It should be known that the one who seeks judgments from the *Taaghut*, or rules by other than Allaah's rule while believing that (these) judgments **are more perfect and better** than the Judgment of Allaah and His Messenger, then this is disbelief (*Kufr 'aqadi*: pertaining to creed) that takes the person out of the fold of Islam- as it is mentioned in the ten nullifiers of Islam. However, as to the one who does not believe as such but resorted to the *Taaghut* judgment while believing that it to be false, then this is of the practical type of disbelief (*Kufr'amali*: lesser type that does not take the person from Islam). [See *Irshaadut Taalib Ilaa Ahamil Mataalib,* p. 19.] In addition, anyone (ruler or ruled) who **equates** the judgment of Allaah and His Messengers to that of man, or believes that the rules of man are more fitting to our times than the Islamic laws, commits *Kufr* [See Shayekh bin Baaz's (*rahimahullaah*) details on this matter in *Qadiyyatu-t-Takfeer bayna Ahlis-sunnah wa Ffiraqu-d-Dalaal*, by Shayekh Sa'eed Ibn Wahf Al-Qahtaani, pp. 72-73.]

It is, therefore, concluded that the term *Taaghut* in itself does **not necessarily** translate into **major disbelief** and apostasy, since ***every Kufr is Taaghut, but not every Taaghut is Kufr.*** *Imaam Ibnul Qayyim (rahimahullaah)* considered that figurative interpretations of Allaah's Names and Attributes through scholastic ways, and giving precedence to the intellect over the legal texts as *Taaghuts* (in *as-Sawaa'iq al-Mursalah*, v.2, 632-633). Certainly, none considers every level of these distortions as a major *Kufr*!!

Very Important to Remember

(i) General Statements of Imputation of *Kufr*.

This is known as *Itlaaq-ut-Takfeer*: stating in the general sense, such as to say, "whoever does or says such and such,"from what is known to be *kufr* then he is a *kafir*.

(ii) Applicability on a particular person:

This is known at *Takfeer-ul-Mu'ayyan* It is to impute what is generally stated to be *kufr* on a particular person. This can be established only after conditions of *takfeer* (imputing *kufr*), as well as all impediments which may hinder the imputing of *kufr* are met.

(iii) Who Are the Ones who advise on these Enormous Matters?

The Imputation of *kufr* is very serious and it is not left for common Muslims or the student of knowledge to decide. Surely the **reliable scholars** following the path of the *salaf* are the ones who can advise concerning these immense issues. So people should refrain and hold themselves so as not to hasten to impute *kufr* on a particular person before the evidences are established and impediments are removed.

And Allaah, the Most High, Knows best.

The slave of Allaah

Saleh As-Saleh